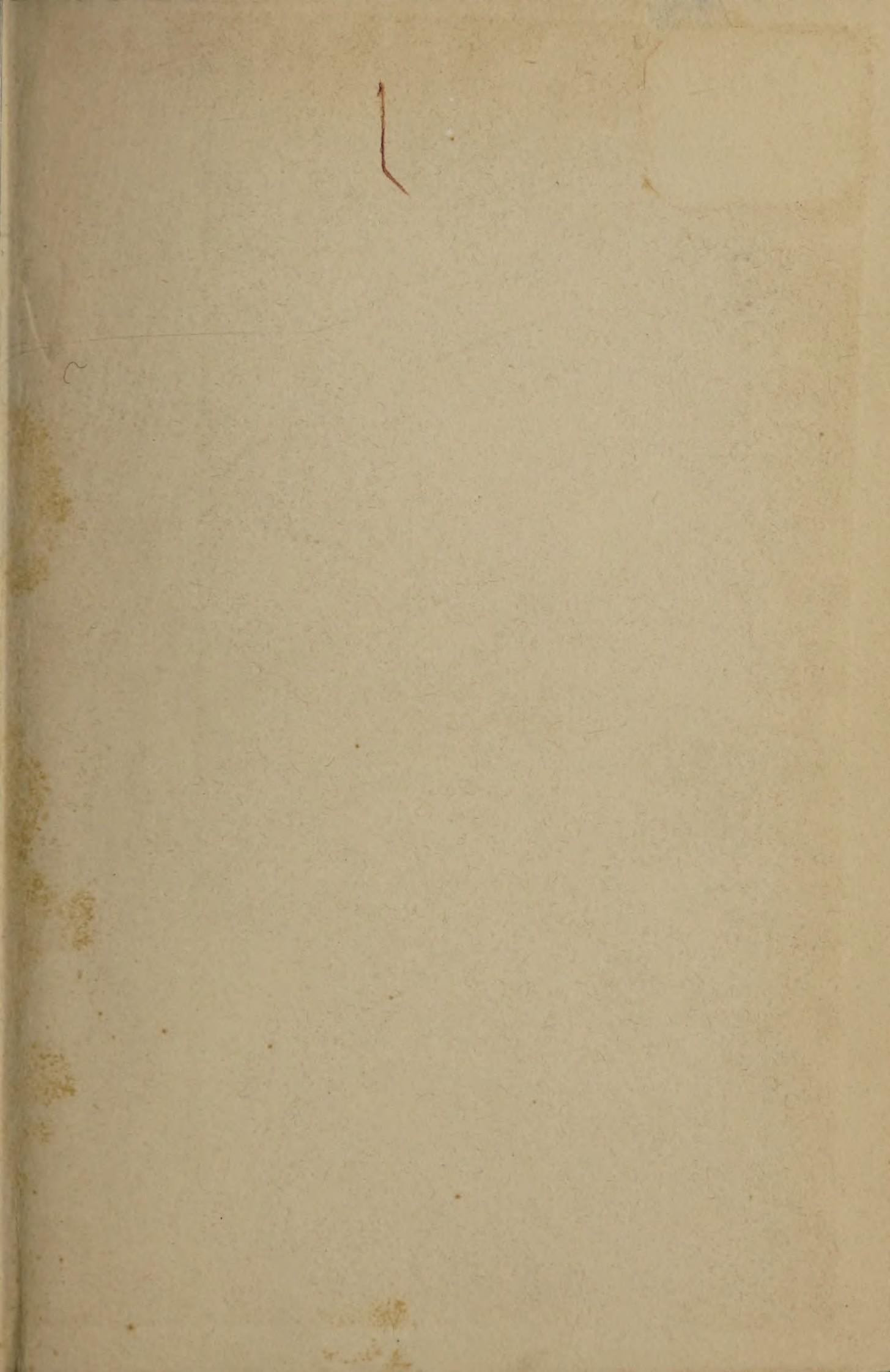
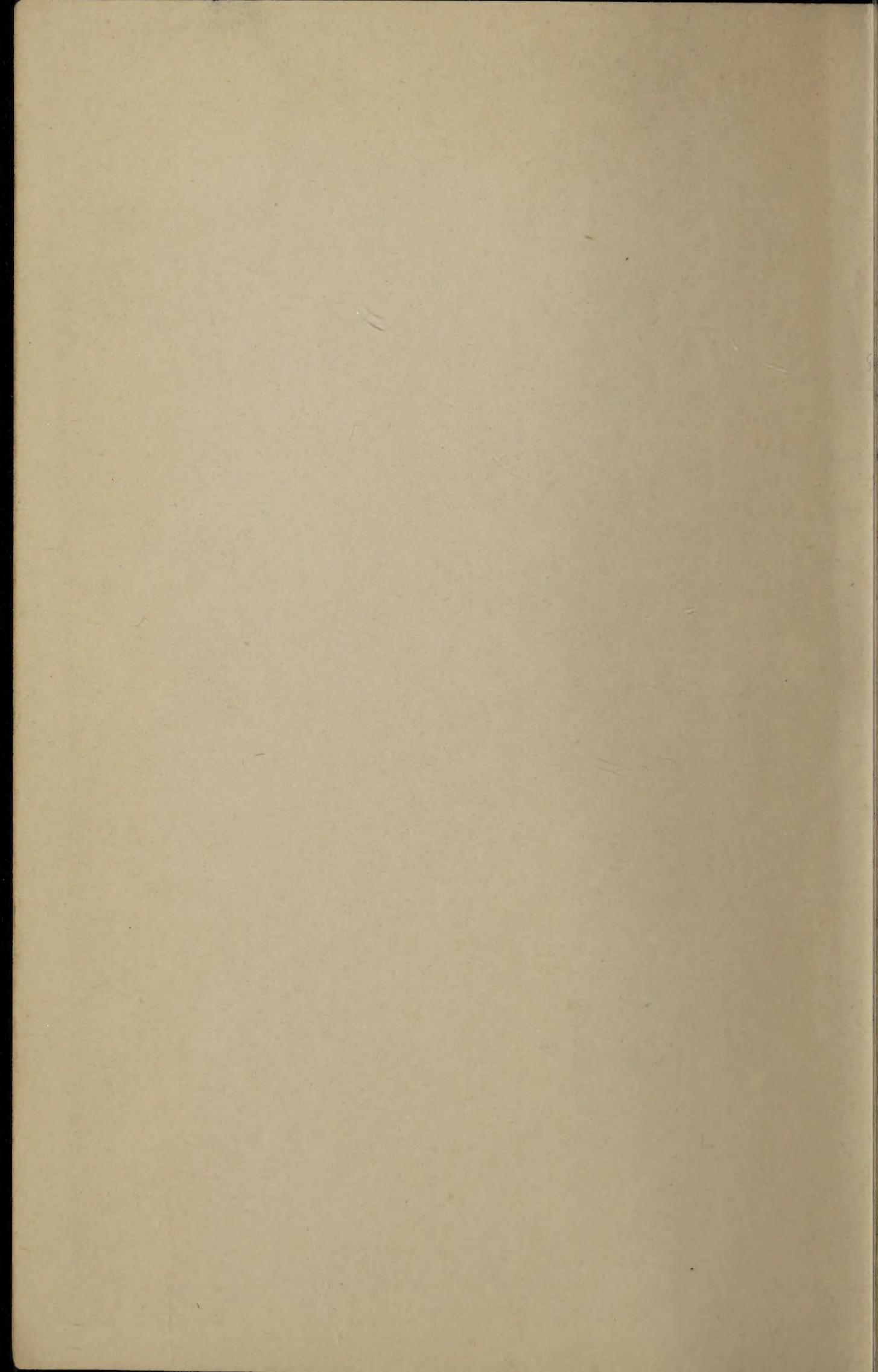


HANDBOOK OF
GREEK COMPOSITION
BROWNE



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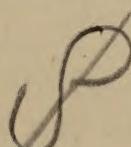
(SENTENCES AND CONNECTED PROSE).

Second Edition.

A Key to the Exercises can be supplied to Tutors.

HANDBOOK
OF
Greek Composition
WITH EXERCISES
FOR
JUNIOR AND MIDDLE CLASSES

BY



HENRY BROWNE, S.J.

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P R E F A C E .

THE difficulty of presenting Greek Composition at the Intermediate Examinations, has created the demand for a handbook with special features. The stress of work resulting from the programme requires a concise treatment of rules with clear arrangement, and the papers hitherto set determine the nature of the exercises to be appended thereto.

In trying to satisfy these conditions, I have written the Rules as shortly as possible, pointing out by the type those that must certainly be learnt by heart. To facilitate this, the examples (which are never omitted) are separated from the rules, that those who can may be encouraged to form their own examples, and so not overburden the memory. There is the danger "dum brevis esse volo, obscurus fio." A handbook with obscurity of style is of course intolerable, but there is an obscurity of matter not easily removed, except by oral teaching. Such teaching I have aimed at facilitating rather than at superseding. I have not shirked difficulties. I have not avoided technical terms where they seemed needful for proper teaching, though they are defined as far as possible. I have tried to produce a complete compendium that would readily admit of, and, when learnt, serve to recall the teacher's explanation. As an aid to this, attention has been frequently drawn to the corresponding Latin Idiom. Boys often know Latin Syntax fairly well before they attack Greek Composition, and even persist in wrongly applying to the latter their previously acquired learning. Hence such comparisons may render teaching easier as well as more thorough.

With regard to arrangement, the obvious, though not common, division into Simple and Complex Sentences has been adopted. Any other seems to me not only confusing, but absurd. The order of some sections (notably of §§ xiii., xviii., xix., xxi.-xxiv., and xxxi.-xxxiii.) depends on their mutual relations. In other cases I have simply put, as I think, the easier before the more difficult. The Idioms have been classified for facility of reference.

The Exercises are such as I have been in the habit of giving to my own pupils. They will prove severally of convenient length, that is, they are short enough to allow of being done well. It is intended that they be repeated, as they can during the year, at the rate of three a week (being 64 in number). No sentence is intended

to be easy, in the sense of not including at least one crux, but I hope I have succeeded in keeping out those sentences which are beyond the more intelligent boys. Some may seem hard, but the key to them will be found in the rules to which every exercise refers. The Vocabulary is short and simple, because mere words, as distinct from construction, are learnt by reading, as well as, and therefore better than, by writing.

Although the standard adopted in the Rules and Exercises is the same as that of the Middle Grade, as will be seen by comparing the papers given on pp. 131-2 with the preceding Exercises, it is hoped that Junior Grade Students may find the First Part suitable, and, when somewhat advanced, much of the Second Part. They are however advised to omit §§ xxii., xxiii., xxvi., xxx., xxxii.-xxxiv., the Appendix, the Observations (in small print) throughout, and of course the Latin column.

I must express the obligations I feel (in common with so many teachers of Greek) to Mr. Sidgwick's *Greek Prose Composition*. The points of Construction and Idiom there touched on are admirably dealt with, though hardly in a form for committing to memory.

I have also referred to many of the School Composition Books and Grammars.

I need scarcely add that I shall be most grateful for any corrections or suggestions, particularly from those engaged in teaching the subject.

May, 1885.

H. B.

PREFACE TO SIXTH EDITION.

IN the present edition a new Part has been added, giving pieces for Connected Prose, with a few Hints on Style, thus making the book uniform with the author's *Handbook of Latin Composition* recently issued. The advantage of having a single book to take students through the various stages of Greek Prose Composition will be at once apparent.

In order to make the *Handbook* still more complete, the Easy Sentences for Beginners, which were originally published separately, have been added as an Appendix to the other Exercises, with a distinguishing type of their own. The Vocabulary includes these introductory sentences as well as Parts I. and II. of the Exercises proper.

October, 1903.

H. B.

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HINTS ON ACCENTS.

A.—GENERAL HINTS.

1. No word has more than one accent of its own, and every word (except a few called *atonic*) has one.

Obs. The following are atonic:—*ό*, *ή*, *οι*, *αι* (*of article*), *ως*, *έν*, *εις*, *έκ*, *ού*, *κ.τ.λ.*.

2. The accent cannot be *thrown back* beyond the *ante-penultimate* (*i.e.*, 3rd syllable from end), or the *penultimate* of a word ending long.

Obs. -*οι* and -*αι* final are considered *short*, except in 3rd sing. *opt. act.*, and in *οἶκοι*, *at home*.

3. The accent is ordinarily *acute* (‘), but is written *grave* (‘), on a *last syllable not followed by a punctuation or an enclitic*.

Obs. Every *unaccented* syllable is also said to have a *grave accent*, which is not expressed.

4. The *circumflex* (^ = ' ') arises from the contraction of an *accented syllable with an unaccented syllable following*.

Obs. Hence the circumflexed syllable is always *long*, and not further back than the penultimate even of a word ending short.

5. If the accent is on the *penultimate*, it must be *circumflex* *when possible* (*i.e.*, provided the syllable be long followed by a short).

B.—HINTS ON CASE.

6. Oblique cases of nouns, adjectives, and participles follow the *nom. sing. (masc.)* as closely as possible. (*See Hints 2 & 4*).

7. A *genitive or dative termination, if long*, never takes any accent but a *circumflex*.

Obs. The *gen. pl.* of nouns of the *1st decl.* is always circumflexed.

8. The following nouns and adjectives take *the accent on the genitive and dative termination*:—

i. All monosyllables of the *3rd decl.*, with *εις*, *ούδεις*, *μηδείς*.

(*Exc.* *παίδων*, *ώτων*, *φώτων*, *Τρώων*, *δάδων*, *πάντων*, *πᾶσι*, and a few more).

ii. *γυνή*, *κύων*, and (in the *singular* only) *πατήρ*, *μήτηρ*, *θυγατῆρ*, *ἀνήρ*.

C.—HINTS ON ENCLITICS.

9. An *Enclitic* is a word joined in pronunciation to the preceding word, on to which it throws back an acute accent ; but it can do so only if *the preceding word has its accent thrown back as far as possible*.

Obs. If enclitics concur, all except the last take an accent, e.g., ἀνθρωπός τίς μοί ποτέ φησι.

10. The enclitic, when it cannot throw back the accent, *retains it, when it is a dissyllable* (except after an accented syllable, which never remains grave); but *when it is a monosyllable, it rejects the accent*.

11. The following are enclitics :—

- i. Present tense of εἰμί and φημί (*exc. εἰ, φήσι*).
- ii. Most *indefinite* pronouns and adverbs (as τίς, ποτέ, πώ).
- iii. Many oblique cases of personal pronouns (as μοί, μέ).
- iv. A few particles (as τέ, γέ, τοί, κ.τ.λ.)

Obs. A word placed first in a sentence, or otherwise emphatic, cannot be an enclitic.

D.—ACCENT ON LAST SYLLABLE.

12. The following mostly take an *acute* on the last syllable :—

- i. Nouns in -τήρ, -εύς, -ώς, most in -ών, in -τής and -μός (*from verbs*), and ἀδελφός, νιός, θεός, λαός, ναός, cp. αὐτός.
- ii. Adjectives in -στός (*numerals*), -τός (*verbals*), -ικός, -λός, -νός, -ρός, -ής, -ύς.
(*Exc. ἥλικος, κ.τ.λ., δῆλος, λάλος, ὅλος, φαῦλος, μόνος, ἄκρος, ἐλεύθερος, πλήρις, θῆλυς, πρέσβυς, κ.τ.λ.*)
- iii. Participles in -ώς, -είς, -ών (*2nd aor.*), and all from v. in -μι (*active*).
- iv. Prepositions (*exc. when coming after their object, which then attracts the accent towards itself*).
- v. The imperatives λαβέ, ἐλθέ, εἴπε, εύρέ, ιδέ.

E.—ACCENT ON PENULTIMATE.

13. The following take an *acute* on the penultimate :—

- i. Nouns in *-τα*, *-ώνη*, and many diminutives.
- ii. Verbals in *-τέος*, *-τέον*.
- iii. Perf. part. midd. (*or pass.*) in *-μένος*.
- iv. Adverbs (*numeral*) in *-άκις*.

14. The following *infinitives* take an accent (*see Hint 5*) on the penultimate :—

- i. Perf. midd. (*or pass.*)
- ii. 1st aor. act. (*e.g.*, *φιλήσαι*, while *φιλησαι* is *imperat.*, and *φιλήσαι opt.*)
- iii. 2nd aor. midd.
- iv. All ending in *-ναι*.

F.—ACCENT THROWN BACK.

15. The following *throw back* the accent *as far as possible* :—

- i. All verbs.
(*Exc.* the parts mentioned above, the *aor. subj. pass.*, which is circumflexed to distinguish it from the *active*, and the *2nd aor. infin. act.*, as *λαβεῖν*).
- ii. Compounds (*exc.* of *ποιέω*, as *λογοποιός*).
- iii. All comparatives and superlatives, and many other adjectives (*but see Hint 12. ii.*)
- iv. Cardinal numerals (*exc.* *έπτά*, *όκτω*, *έννέα*, *έκατόν*).
- v. Most *neuter* nouns, and many others (*but see Hint 12. i.*)
(*Exc.* *ζυγόν*, *πτερόν*, *έρετμόν*, diminutives in *-ίον*, *e.g.* *ποιδίον*, *κ.τ.λ.*)
- vi. Some common *vocatives*, as *πάτερ*, *γύναι*, *ἄνερ*, *Σώκρατες* (*cp.* *ἄληθες*; *really?*)

G.—ACCENT DETERMINING MEANING.

<i>ἀγων</i> , leading,	<i>ἀγών</i> , a contest.	<i>ἡσυχῆ</i> , quietly,	<i>ἡσύχη</i> , quiet.
<i>ἀληθές</i> , true,	<i>ἀληθες</i> ; truly?	<i>θέα</i> , a spectacle,	<i>θεά</i> , a goddess
<i>ἄλλα</i> , other things,	<i>ἄλλα</i> , but.	<i>καν</i> , and in,	<i>κᾶν</i> , and if.
<i>ἄνα</i> , O king,	<i>ἀνά</i> , up.	<i>κάκη</i> , misfortune,	<i>κακή</i> , bad.
<i>ἄρα</i> , therefore,	<i>ἄρα</i> ; really?	<i>κάλως</i> , cable,	<i>καλῶς</i> , well.
<i>βασιλειā</i> , a queen,	<i>βασιλειā</i> , a kingdom.	<i>κῆρ</i> , heart,	<i>κήρ</i> , fate.
<i>βίος</i> , life,	<i>βιός</i> , a bow.	<i>κράτος</i> , strength,	<i>κρατός</i> , of a head.
<i>δῆμος</i> , people,	<i>δημός</i> , fat.	<i>λᾶος</i> , a stone,	<i>λαός</i> , a people.
<i>δῖα</i> , divine,	<i>διά</i> , through.	<i>μύριοι</i> , 10,000,	<i>μυρίοι</i> , very many.
<i>Δία</i> , Jove,		<i>νόμος</i> , law,	<i>νομός</i> , pasture.
<i>διός</i> , divine,	<i>Διός</i> , of Jove.	<i>οἶκοι</i> , houses,	<i>οἴκοι</i> , at home.
<i>εἶδος</i> , a form,	<i>εἰδός</i> (<i>n.</i>), knowing.	<i>οἶος</i> , of a sheep,	<i>οῖος</i> , alone.
<i>εἰκων</i> , conjecturing,	<i>εἰκών</i> , an image.	<i>οἷος</i> , such as,	[<i>οῖος τε</i> , able].
<i>εἰμί</i> , I am,	<i>εἰμι</i> , I will go.	<i>όμως</i> , nevertheless,	<i>όμῶς</i> , in like manner
<i>εἷς</i> , one,	<i>εἷς</i> , having sent.	<i>οὐκοῦν</i> , therefore,	<i>οὐκοῦν</i> ; nonne?
<i>εἰς</i> , thou art,	<i>εἰς</i> , to.	<i>πείθω</i> , I persuade,	<i>πειθώ</i> , persuasion
<i>ἐν</i> , one,	<i>ἐν</i> , in.	<i>σίγā</i> , be silent,	<i>σίγā</i> , silently.
<i>ἔτος</i> , a year,	<i>ἔτος</i> , truly.	<i>φῶς</i> , light,	<i>φώς</i> , a man.
<i>ἥ</i> , the,	<i>ἥ</i> , which.	<i>ψύχη</i> , cold,	<i>ψυχή</i> , the soul.
<i>ἥ</i> , he was,	<i>ἥ</i> , than.	<i>ὁμος</i> , a shoulder,	<i>ὁμός</i> , cruel.
really,			
he said,			
<i>ἥ</i> , it may be,	<i>ἥ</i> , to which.	<i>See also for Prepositions</i> , R. 39. Obs. 3rd; <i>and for Correlatives</i> , R. 132.	

TABULAR VIEW OF VERBS.

*

*

*

I.—Dialectical and rarer forms are excluded, and a few regular verbs are added where there is a confusing similarity with irregular verbs.

II.—The forms in heavier type have an intransitive force.

III—Forms only occurring in compounds are enclosed in square brackets.

TABULAR VIEW OF THE MORE IMPORTANT PARTS OF VERBS.

PRESENT	STEM	AOR. IN USE	FUTURE	PERF. ACT.	PERF. MID. (OR PASS.)	AOR. PASS.
1. Break 2. Lead 3. Take 4. Lift 5. Perceive 6. Hear 7. Be taken 8. Spend 9. Leap 10. Err II. Clothe	(Γαγ-) ἀγω ἀρέω ἀρω αἰσθάνομαι ἀκούω ἀλίσκομαι ἀναλίσκω ἄλλομαι ἄμαρτάνω ἀμφιέννυμι (Φεσ-) (οιγ-)	ἔαξα ἢγάγον εἰλον ἡρα (αισθ-) αἰσθόμην ἡκουσα (άλ-ο-) ἔαλων (άλ-) ἔλλαμπον (φεσ-) ἡμφιέσα	ἀξω [-ῆχα] ἥρηκα ἥρκα ἀρω αἰσθόσομαι ἀκούσομαι ἀλώσομαι ἀνάλωσω ἄλονμαι ἄμαρτησομαι ἅμφιω, ἀμφιέσομαι	ἔᾶγα ἥγματι ἥρηματι ἥρκα ἥρματι ἥρηματι ἀκήκοα ἔιλωκα ἀνάλωκα ἔιλωκα ἥμαρτηκα ἥμαρτηματι ἥμφιεσματι	ἔάγην ἥχθην ἥρεθην ἥρηθην ἥρηθην ἥρηθην ἀνάλωθην ἥμαρτήθην ἥμφιεσματι	...
12. Open 13. Be hated 14. Fit 15. Please 16. Increase 17. Be grieved	(Βαν-) ἀνοίγομαι ἀπεχθάνομαι ἀραρίσκω ἀρέσκω αὐξάνω ἄχθομαι	ἀνέφεξα ἀπηχθόμην ῆρσα, ἥραρον ἥρεσα ηὔξησα ἄχθεσομαι	ἀνοίξω ἀπεχθήσομαι ἄρρω ἀρέσω αὐξήσω ἄχθεσομαι	ἀνέῳχα, ἀνέψηγα ἄρρα	ἀνέῳχθην ἀπηχθηματι ηὔξηση	...
18. Go 19. Cast 20. Sprout	(Βαν-) βάλλω βλαστάνω	[-εβησα] [-βησομαι] εβαλον εβλαστον	{ βέβηκα, βέβημεν } βέβληκα βέβλαστηκα	[-βέβηκα] βεβληματι	εβλήθην εβλαστηκα	εβλαστηκα

21. Go	(μολ-)	ἔμολιν	μονίβλωκι	βεβούληθην, ἡβούληθην
22. Wish	βούλομαι			
23. Marry	γαμέω	(γαμ-)	ἔγημαι	γεγάμημαι
24. Become	γίγνομαι	(γεν-)	ἔγενόμην	γεγένημαι
25. Know	γνωσκώ	(γνω-)	ἔγνων	{ γέγονα, φλ. γέγαμεν,
26. Bite	δάκνω	(δακ-)	ἔδακν	ἔγνωσμαι
27. Fear	δεῖδω	(δι-ε)	ἔδεισα	ἔγνωσμαι
28. Bind	δέω		ἔδουκα, δέδια	ἔδησμαι
29. Want	δέω		δέδεκα	ἔδερμαι
30. Give	διδωμι	(διο-)	δέδησα	ἔδερημαι
31. Teach	διδάσκω	(δι-δαχ-)	δέδηκα	ἔδερην
32. Run away	διδρύσκω	(δρα-)	δέδιαξα	ἔδερην
33. Do	δρῦω		[-ἔδραν]	ἔδερην
34. Seem	δοκέω	(δοκ-)	ἔδρασα	ἔδερην
35. Be able	δύναιμαι		δέδρακα	ἔδερην
36. Enter	δύνω, δύω	(δυ-)	δέδυστα	ἔδερην
37. Allow	ἔάω		δύξω	ἔδερην
38. Rouse	ἔγειρω	(ἔγρ-)	ῆγειρα	ἔγήρερμαι
39. Be willing	ἔθέλω, θέλω		ῆθεληστα	ἔγηρηρμαι
40. Drive	ἔλαυνω	(ἐλα-)	ῆλαστα	ἔδηληρμαι
41. Convict	ἔλέγχω		ῆλεγχα	ἔδηληρμαι
42. Know	ἔπισταμαι		ἔπιστηρμοματ	ἔδηληρμαι
43. Follow	ἔπομαι	(σεπ-)	ἔψομαι	ἔρξ.. ὑέξω
44. Do	ἔρδω, ρέζω	(Fεργ-)	ἔρξα, ἔρεξα	ἔργος.. ομαι
45. Work	ἔργαζομαι	(Fεργ-)	ἔργασμάνη	ἔληρθον
46. Come	ἔρχομαι	(ἐλυθ-)	ἔληρθον	ἔδηδοκα
47. Eat	ἔσθίω	(ἔδ-	ἔφαγον	ἔδηδοκα
		φαγ-		

PRESENT	STEM	AOR. IN USE	FUTURE	PERF. ACT.	PERF. MID. (OR PASS.)	AOR. PASS.
48. Find	(εὑρ-)	εὑρον	εὑρήσω	εὑρηκα	εὑρημαι	εὑρέθην ἐστάθη
49. Have	(σεχ-)	εσχον	εξω, σχήσω	εσχηκα	[-εσχημένος]	εσχέθη
50. Run	(θυ-)		θεύσομαι			
51. Touch	(θιγ-)	εθιγον	θιξομαι			
52. Die	[-θυήσκω]	(θαν-)	[-εθανον]	[-θανοῦμαι]	{ τεθηκα, ριλ. τεθναμεν	
53. Leap	θράσκω	(θορ-)	εθορον	θοροῦμαι	[-εγμαι]	
54. Arrive	[-ίκνεόμαι]	(ίκ-)	[-ικομην]	[-ιξεμαι]	[-είκα]	[-ειθην]
55. Send	ημι	(έ-)	[-ηκα, ριλ. -ειμεν]	[-ησω]		
56. Be	ειμι	(ἐσ-)		εσομαι		
57. Go	ειμι	(ει-)		ειμι		
58. Set up	ἴστημι	(στα-)	ἴστησα, έστην	στήσω	{ έστηκα, ριλ. έσταμεν	
59. Seat	καθίζω	(ἰδ-)	έκαθισα	{ καθιώ, καθιζησομαι	[κάθημαι]	
60. Burn	καίω	(καΓ-)	έκαυσα	καύσω	[-κέκαυκα]	έκαυθην ἐκλήθην
61. Call	καλέω	(καμ-)	έκαλεσα	καλῶ	κέκληκα	
62. Be weary	καμνω	(καμ-)	έκαμνου	καμνοῦμαι	κέκμηκα	
63. Find	κιχίνω	(κιχ-)	έκιχον	κικήσομαι		
64. Weep	κλαίω	(κλαΓ-)	έκλαυσα	κλαύσομαι		
65. Obtain	κτάομαι		έκτησάμην	κτήσομαι		
66. Kill	[-κτείνω]	(κτεν-)	έκτεινα, έκτανον	[-κτενω]	[-εκτονα]	
67. Obtain	λαγχάνω	(λαχ-)	έλαχον	λήξομαι	ειληγχα	(ειληγμένος)
68. Take	λαμβάνω	(λαβ-)	έλαβον	λήψομαι	ειληφα	ειληφθην
69. Escape no- tice	λανθάνω	(λαθ-)	έλαθον	λήσω	λέληθαι	
70. Forget			έλαθόμην	λήσομαι		λέληθημαι

71. Learn	(μαθ-)	μαθήσομαι	μεμάθηκα
72. Be mad	(ματ-)	μανούμαι	μέμηνα
73. Fight	έμαχεσάμην	μαχούμαι	μεμάχημαι
74. Intend	έμέλλω	μελλήσω	
75. Be a care	μέλει	μελήσει	μεμέληκε
76. Remain	μένω	μενῶ	μεμένηκα
77. Remind	μιμηστκω	(μνα-)	
78. Remember	μιμησκουμαι	(δδ-)	
79. Emit smell	δξω	δσφραίνομαι (δσφρ-)	δδωδα
80. Smell	ομαία, οίουμαι	οιήσομαι	ῳήθη
81. Think	οίχομαι	οίχησομαι	
82. Begone	δλλυμι	(δλ-ε-)	
83. Destroy	[-δλλυμαι]	δλλεσα [-ώλλόμην]	δλλωκα
84. Perish	δμυνυμι	(δμ-ο-)	[-δλοῦμαι]
85. Swear	δνίηγμι	(όνα-)	δμούμαι
86. Assist	όρ-	(όρ-)	δνήσω
87. See	όράω	(έπ-)	όψομαι
88. Arouse	όρυμι	(όρ-)	όρωρα
89. Owe	ζόφείλω	(όφειλ-)	(όφειληθεις)
90. Deserve	ζόφείλλω	(όφιλ-)	
91. Assist	όφλισκάνω	(όφλ-)	όφληγκα
92. Suffer	ώφελέω	(ώφειλ-)	ώφειληκα
93. Spread	πασχω	(παθ-)	πέπονθα
94. Persuade	πείθω	(πιθ-)	πέπταμαι
95. Sack	πέρθω	(περθ-)	πέπεισθαι
96. Fix	πήγνυμι	(παγ-)	πέπειρθαι
			πηξω
			παγῆγην

118. Stretch.	<i>τείνω</i>	<i>τευχός</i>	<i>τεῦχος</i>	<i>τεῦχος</i>
119. Cut	<i>τέμνω</i>	<i>τεμένων</i>	<i>τέμνων</i>	<i>τέμνων</i>
120. Place	<i>τίθημι</i>	<i>τίθηκα, ἤλλ. τίθημεν</i>	<i>θήσω</i>	<i>θέθην</i>
121. Bring forth	<i>τίκτω</i>	<i>τίκτουν</i>	<i>τέξομαι</i>	<i>τέραθην</i>
122. Wound	<i>πιπόσκω</i>	<i>πιπώσκω</i>	<i>πρώστω</i>	<i>πρώστην</i>
123. Turn	<i>τρέπω</i>	<i>τρέψα</i>	<i>τρέψω</i>	<i>τράπην</i>
124. Nourish	<i>τρέφω</i>	<i>θρέψα</i>	<i>θρέψω</i>	<i>τράφην</i>
125. Run	<i>τρέχω</i>	<i>δραμούμαι</i>	<i>[δράμηκα]</i>	
126. Hit a mark	<i>πυγχάνω</i>	<i>πενχόμαι</i>	<i>πενχήκα</i>	
127. Promise	<i>ὑπισχνέομαι</i>	<i>ὑποσχόμην</i>	<i>πρέφαγκα,</i> <i>πρέφηνα</i>	<i>φάνηθην</i>
128. Show forth	<i>φάίνω</i>	<i>φανῶ</i>	<i>φανῶ</i>	<i>φάνηνην</i>
129. Bear	<i>φέρω</i>	<i>(οἰ-</i> <i>ἐνεκ-</i> <i>φθα-)</i>	<i>οἴσω</i>	<i>ἐνήνοχα</i>
130. Anticipate	<i>φθίνω</i>	<i>ἐφθασα, ἐφθῆν</i>	<i>φθίσω,</i> <i>φθίσομαι</i>	<i>φθίσω,</i> <i>φθίσομαι</i>
131. Decay	<i>φθίνω</i>	<i>ἐφθίσα</i>	<i>φθίσω</i>	<i>φθίσην</i>
132. Destroy	<i>φθείρω</i>	<i>ἐφθείρα</i>	<i>φθερῶ</i>	<i>φθερην</i>
133. Say	<i>φημί</i>	<i>ἐφησα, εἶπον</i>	<i>φησῶ, ἐρῶ</i>	<i>ειρηνη</i>
134. Rejoice	<i>χαιρῶ</i>	<i>(χαρ-)</i>	<i>χαιρήσω</i>	<i>κεχαρημα</i>
135. Pour	<i>χέω</i>	<i>ἐχεα</i>	<i>χέω</i>	<i>κεχέμω</i>
136. Give oracle	<i>χράω</i>	<i>ἐχρηστα</i>	<i>χρήστω</i>	<i>κέχρησμα</i>
137. Be necessary	<i>χρή</i>	<i>χρηστός</i>	<i>χρηστός</i>	<i>κέχρηση</i>
		[N.B — Sometimes <i>χρῆστος</i> = <i>χρῆστος</i> , and <i>χρῆ</i> = <i>χρῆστος</i> , see below]		
138. Consultant-	<i>χράομαι</i>	<i>χρήστομην</i>	<i>χρήστοματ</i>	<i>κέχρησμα</i>
acle, Use	<i>(χρῆδ-)</i>	<i>χρῆστον</i>	<i>χρῆστον</i>	<i>κέχρησην</i>
139. Want, ask	<i>χρῆστος</i>	<i>χρῆστος</i>	<i>χρῆστος</i>	<i>κέχρησην</i>
140. Thrust	<i>ἀνέοματ</i>	<i>ἐπριάμην</i>	<i>ἐπριάμην</i>	<i>κέχρησην</i>
141. Buy				

RULES AND EXAMPLES.

*

* *

The few forms given [in square brackets] are those rare or poetical constructions which it seemed desirable to add rather as a warning than for imitation.

PART THE FIRST.

THE SIMPLE SENTENCE.

§ I.—THE ACCUSATIVE.

R. 1. The Accusative as **Direct Object** to a verb is very common in Greek.

- i. Many verbs are **transitive** in Greek which are not so in Latin and English.
- ii. By an idiom some verbs **not** properly transitive may be used transitively.
- iii. Some verbs not transitive, become so by being compounded with *κατά* or *εἰς*.

R. 2. The Accusative as **Direct Object** is often found after phrases which, while they do not contain a transitive verb, are themselves **equivalent to a transitive verb**.

R. 3. The **Double Accusative** (direct object both of person and of thing), is found after :—

- as in Latin {
- i. Verbs of **asking**.
 - [ii. Verbs of **concealing**].
 - iii. Verbs of **teaching**.
 - iv. Verbs of **putting on** or **off**.
 - v. Verbs of **depriving**.

Obs. 1st. There are exceptions to the above

§ I.—THE ACCUSATIVE.

R. 1.

i. ἀδικῶ σε, I do wrong to you.
λανθάνω σε, I escape your notice.
So φεύγω, ὡφελέω, πείθω, φυλάττομαι, φθάνω.

noceo tibi.
lateo (*only very rarely in poetry with accus.*).

- ii. θαρρῶ τὸν θάνατον,
I-have-no-fear-of death.
τίλλομαι τινα, I-pluck-the-hair(*mourn*)
for some one.
- iii. καταπολεμῶ τὸν βασιλέα,
I war down the king.
εἰσειμι, I enter.

transeo flumen.

R. 2.

τεθνᾶσι τῷ δέει τοιούτους ἀποστόλους,
they are mortally afraid of such expeditions.
Cp. εὖ ποιῶ, κακῶς ποιῶ = I benefit, injure.

R. 3.

- i. αἰτέω.
[ii. κρύπτω].
iii. διδάσκω.
iv. ἀμφιέννυμι.
v. ἀποστρέψω, πράττομαι, I exact.

oro, posco.
celo, &c.
doceo, &c.

Obs. 1st. δέομαι σου τούτων, I ask this of you.
ἀποστρεῖν ἔαντόν τινος,
to detach oneself from someone, &c.

quæso, peto, exte

Obs. 2nd. A few verbs take either an accusative of the person, or one of the thing, but not both together.

Obs. 3rd. The Factive Accusative is sometimes called a Double Accusative. It is merely an apposition of one noun to another.

R. 4. The **Passive Voice** is formed from the **Active** by taking the **object of the person** as subject, frequently even though that object is **indirect**, or even a **genitive case**.

Obs. Of course a direct object (whether of Double Accusative or not) may be retained in the Passive.

R. 5. Many verbs take a **Cognate Accusative** (often called an **Internal Object**). The use is much **more extended than in Latin and English**, and by no means restricted to nouns cognate in form to the verbs.

Obs. A verb may take both an accusative of the direct object and a cognate accusative.

R. 6. To express motion towards, the accusative (of names of towns, as of other words) without any preposition, is mostly confined to poetry. In Prose use $\epsilon i\varsigma$ ($\omega\varsigma$) $\pi\rho\circ\varsigma$, or $\epsilon\pi\iota$ with the accusative.

Obs. See above (R. 1. iii.) for compounds of $\epsilon i\varsigma$.

Obs. 2nd. $\left\{ \begin{array}{l} \pi \epsilon \rho i \beta \alpha \lambda l o m a i \tau \eta n \pi \delta l i n \tau e \acute{\chi} e s t i . \\ \pi \epsilon \rho i \beta \alpha \lambda l o m a i \tau \hat{\tau} \pi \delta l e i \tau e \acute{\chi} \eta . \end{array} \right.$

$\left\{ \begin{array}{l} \delta \omega r o \bar{u} m a i \sigma \epsilon \beta \iota \beta l \omega . \\ \delta \omega r o \bar{u} m a i \sigma o i \beta \iota \beta l o n . \end{array} \right.$

$\left\{ \begin{array}{l} c i r c u m d o \; u r b e m \\ \quad m u r o . \\ c i r c u m d o \; u r b i \\ \quad m u r u m . \end{array} \right.$
 $\left\{ \begin{array}{l} \{ d o n o \; t e \; l i b r o . \\ \{ d o n o \; t i b i \; l i b r u m . \end{array} \right.$

Obs. 3rd.

οι κόλακες Ἀλέξανδρον θεὸν ὀνόμαζον,
the flatterers used to call Alexander a god.

adulatores Alex-
andrum deum
dicebant.

R. 4.

$\pi \epsilon \pi \iota s t e u m a i \tau \eta n \acute{a} r \chi \eta n \tau \hat{\tau} s \pi \delta l e o s ,$
I have the government of the city entrusted
to me (*active form* $\pi \epsilon \pi \iota s t e \acute{u} k a s i \mu o i \tau \eta n \acute{a} r \chi \eta n$
 $\tau \hat{\tau} s \pi \delta l e o s$).

*In Latin only an
accus. case can
become the subject
of the passive.*

Obs.

ἀφαιροῦμαι την δόξαν, I am deprived of my glory
(*active form*, ἀφαιροῦσμε την δόξαν).

rogatus est pri-
mus sententiam
suam.

R. 5. τεῖχος τειχίζουσι,

they wall (*build*) a wall.

somnium som-
niavi.

Ολύμπια νικᾶν,

to conquer in the O. Games.

[Olympia coro-
nari].

Obs.

Αισχίνης Κτησιφόντα γραφήν παρανόμων ἐδίωκεν,
Æschines brought a charge of illegal measures
against Ctesiphon.

R. 6. πορένεται εἰς Ἀθήνας,

he is marching on Athens.

Athenas proficis.
citur.

R. 7. The Accusative of Extent is much used in Greek; it may be:—

- i. Of time.
- ii. Of place.
- iii. Of limitation or respect.

R. 8. The Accusative of Limitation (which often looks like a cognate accusative) is found oftenest with neuter pronouns or adjectives, in a sort of adverbial sense.

Obs. In some instances the feminine accusative is used (*όδον* being understood) as an adverbial accusative.

§ II.—THE DATIVE.

R. 9. There are two principal uses of the Dative case:—

- i. Indirect Object (or Possession).
- ii. The Instrument.

Obs. There was once a distinct *instrumental* case; it was lost or confused with the dat. in Greek, and the abl. in Latin.

R. 10. The Dative, as a case to express possession, and the **Dativus Commodi**, is used as in Latin, but many verbs are transitive in Greek and not in Latin.

Obs. Familiarity in the use of the Vocabulary is the best method of learning such points.

R. 11. The Dativus Commodi is common after words signifying likeness, nearness or approach.

R. 7.

- i. πάντα τὸν χρόνον ἐζήτει,
he kept searching all the time.
ii. τριάκοντα στάδια ἀπεῖχον,
they were distant 30 stades.
iii. τὸ σὸν μέρος εὐτυχήσεις,
as far as in you lies, you will succeed.
τοῦνομα Σωκράτης, by name Socrates.
φύσιν, naturally.

R. 8. τί, why? τὸ λοιπόν, for the future;
τοῦτο μὲν . . . τοῦτο δέ, on the
one hand . . . on the other hand;
τούναντίον, contrariwise

Obs. τὴν ταχίστην, expeditiously.
τὴν πρώτην, at first.
τὴν ἄλλως, in vain.
τὴν εὐθεῖαν, straightway.

§ II.—THE DATIVE.

R. 9.

- i. δῶσω σοι βίβλον,
I will give you a book.
ii. (See Examples under R. 12).

R. 10. ταῦτά μοι ἔστι, I possess these things.
βοηθῶ τοῖς συμμάχοις,
I assist the allies.
πείθω, βλάπτω, ὡφελῶ σε.

hæc sunt mihi
Adsum sociis.

Suadeo, noceo,
opitulor tibi.

R. 11. ὁμονοῶ σοι, I agree with you.
So ὁμιλέω, I consort.
δμοίος, ἴσος, κοῦνος, ἐναντίος, ἅμα,
ὁμοῦ with the Dative.

Obs. The so-called Ethical Dative is a mere shade of the Dativus Commodi. It is only used of personal pronouns, and is less necessary to the completion of the sentence than the ordinary Dativus Commodi.

R. 12. The Instrumental Dative has five varieties:—

- i. The Instrument (or means).
- ii. The Cause.
- iii. The Manner (or accompaniment).
- iv. The Measure (especially after comparative words).
- v. The Agent:—

R. 13. The Dative of the agent is used :—

- i. After verbals in $\tau\acute{e}os$ - $\tau\acute{o}s$.

- ii. After the perfect passive.

[iii. Rarely after any passive verb.]

Obs.—See also for *agent* expressed by *prepositions*, R. 38.
xi. [and 39 v.]

R. 14. The Dative is used to express the exact time when, but only in the case of words like $\eta\mu\acute{e}ra$, $\acute{e}tos$, and a few other expressions.

Obs. The Dative of Place is used chiefly in Poetry. There are, however, some old Locatives (in - \acute{e}) which look like Datives, and some names of towns used in like manner (from false analogy).

Obs. τί μοι πατὴρ δρᾶ ἐν δόμοις;
what is my father doing in the house?

quid mihi Celsus
agit?

R. 12.

- i. τύπτει ράβδῳ he strikes with a stick.
- ii. ἀγνοίᾳ ἀμαρτάνει, οὐ κακίᾳ, he is wrong through ignorance, not through guilt.
- iii. σιγῇ, silently.
αὐτοῖς τοῖς ἀνδράσι, crews and all.
- iv. δσῳ πλείους, τοσούτῳ μᾶλλον χαίροντες,
the more, the merrier.

fuste cædit.
ignorantia fallitur.
magna celeritate
quanto plures
tanto lætiores.

R. 13.

- i. αὐτοῖς ἐμβάσιν πλευστέον, you yourselves embarking, must set sail.
- ii. τί πέπρακται τοῖς ἄλλοις ;
what has been done by the rest ?

ipsis navigandum est.
(less frequently)
this use of the dative of the Agent
after the p. partic
in Latin.

R. 14. τῇδε τῇ ἡμέρᾳ, to-day ; τῇ ὑστεραὶ, to-morrow ; 'Ολυμπίοις at the (*time of*) the O. Games.

Obs. Μαραθῶνι, 'Αθήνησι, (so οἴκοι, χαμάτι)
Πλαταῖαις, &c.

Carthagini, humi,
domi, ruri, &c.

§ III.—THE GENITIVE.

R. 15. There are two principal uses of the Genitive Case :—

- i. **Connexion** or Reference.
- ii. **Separation** or Partition.

Obs. The latter of these is the same as the true Ablative case, as distinct from the Instrumental (in Latin).

R. 16. Under these headings can be arranged the manifold uses of the Genitive, mostly after nouns, to express :—

- i. Mere reference (*called genitive of respect*).
- ii. Possession (*called possessive genitive*).
- iii. The subject of an action (*called subjective genitive*).
- iv. The object of an action (*called objective genitive*).
- v. Cause (*used much after verbs, see below*).
- vi. Material.
- vii. Description (*to which the genitive absolute belongs. See § xiii.*).
- viii. The price or value.
- ix. The charge or penalty.
- x. Separation.

§ III.—THE GENITIVE.

R. 16.

- i. κατέαγε τῆς κεφαλῆς,
he has his head broken.

ii.
λος, thy slave ; ἀγαθοῦ ἐστι μάχεσθαι,
part of a brave man to fight.

i. δ τῶν πολεμίων φόβος,
the fear felt by the enemy. timor hostium

v. ὁ τῶν πολεμίων φόβος,
the fear felt for the enemy. timor hostium

7.
τῆς τῶν Ἑλλήνων ἐλευθερίας,
iced for the freedom of the Greeks.

i. κρήνη ψδατος, a spring of water.

i. τριῶν ήμερῶν ὁδός, a three days' journey.

i. δοῦλος πέντε μνᾶν,
a slave worth five minæ.

x. δίκη παρανόμων,
a trial for unlawful measures.

x. λύσις θανάτου,
deliverance from death.

xi. The whole (after any word signifying a part, *called Partitive genitive*).

xii. Origin.

xiii. Comparison.

xiv. Time (*with or without a partitive word*).

xv. Place (*but only with partitive words and in poetry*).

Obs. 1st. Time and Place are expressed :—

- i. In a *general* way by the *genitive*.
- ii. In a *precise* way by the *dative*.
- iii. With regard to *extent* by the *accusative*.

Obs. 2nd. The genitive of exclamation must be considered as a genitive of *cause* (with an ellipse).

Obs. 3rd. Practice alone will enable the student to refer to the above list the genitives met with from time to time.

R. 17. Many adjectives are followed by a genitive, some as being cognate to the classes of verbs mentioned below, especially the first four. Others, cognate to ordinary transitive verbs, take a sort of genitive of reference or cause.

R. 18. Many adverbs, especially of place, are followed by the genitive, which must be considered as partitive.

- xii. οἱ φρόνιμοι τῶν ἀνθρώπων,
the prudent among men.
Κρίτιας τῶν τριάκοντα ἦν,
Critias was (*one*) of the thirty.
- xiii. τοῦτο ἔτυχόν σου,
I obtained this from you.
- xiv. μείζων τοῦ πατρός,
greater than his father.
- xv. νυκτός, by night ; τρὶς τῆς ἡμέρας,
thrice a-day ; τοῦ λοιποῦ, for the
future; συχνοῦ χρονοῦ, for a long time.
- xvi. ποῦ τῆς γῆς ; where in the world?

Obs. 1st.

- i. ἡμέρας, by day.
- ii τῇδε τῇ ἡμέρᾳ, on this day.
- iii. τὴν ἡμέραν, during the day.

Obs. 2nd.

οἴμοι, τῆς τύχης ! alas ! for my fortune (*i.e.*, I am
unhappy on account of).

R. 17.

Especially ἄγευστος, ἀλλότριος, μέτοχος, μεστός,
ἀξιος, ἄτιμος, ἐμπειρος, ἀπειρος, πρακτικός, ἀντίος,
and of course all numerals and comparatives
and superlatives.

R. 18.

Especially ἔξω, ἐντός, πλησίον, ἄγχι, μεταξύ, eo miseriарum.
χωρίς, πέραν, πρόσθεν, &c., cp. R. 40.

R. 19. Many classes of verbs require the genitive case, often where the direct object is used in English or Latin, as follows :—

R. 20. Verbs denoting Separation and all cognate ideas.

R. 21. Verbs denoting Comparison, as superiority, inferiority and difference.

R. 22. Verbs of a Partitive signification.

R. 23. Verbs denoting Fulness and Want.

R. 24. Verbs of the Senses (except sight) frequently, but not without many exceptions.

Obs. 1st. This class, like those in R. 23, may generally be considered as Partitives.

Obs. 2nd. *ἀκούω* generally takes the accusative of the sound heard.

R. 20.

χωρίζω, I separate. παύομαι, I cease.
 ἀπέχομαι, I refrain from. ἐλευθερόω, I free.
 εἴργω, I keep away. ἀμαρτάνω, I miss.

*the use of the ablative proper
in Latin.*

R. 21.

περιγίγνομαι, I overcome. ύστερέω, I am late for.
 ἄρχω, I rule. διαφέρω, I differ.
 κρατέω, I subdue. λείπομαι, I am behind.

R. 22.

κοινωνέω, I share.	{ τυγχάνει τιμῆς, he
μεταδίδωμι, do.	
μετέχω, I have a share in	{ μέτεστίμοιτούτου, I have a share in this.

R. 23.

χρημάτων εὐπορεῖ, he has abundance of money.
 Σο πληρώ, to fill. ἀπορέω, δέομαι, to want.

*the use of both
gen. and abl. in
Latin.*

R. 24.

ἐσθίω, πίνω,	γεύομαι,
I eat and drink.	I taste.
δοσφραίνομαι, I smell.	δῖω, to emit a smell.
ἀπολαύω, I enjoy.	αἰσθάνομαι, I perceive.

Obs. 2nd. ἀκούω Σωκράτους, I hear Socrates.
 ἀκούω ταῦτα, I hear these things.

R. 25. Verbs of the Interior Senses or Emotions (in two ways) :—

i. Those that take the genitive in place of the object.

ii. Those which take an object (*direct or indirect*) and also a genitive of the cause.

R. 26. Verbs of Laying hold of (also in two ways) :—

i. Those that take the genitive in place of the object.

Obs. 1st. This may be considered a partitive construction.

Obs. 2nd. These are especially in the middle voice, and it must be noticed that this voice profoundly influences case. See R. 71.

ii. Those that take a direct object and a genitive

Obs. This may be considered a genitive of reference.

R. 27. Verbs of Accusing, Condemning and Acquitting take a genitive of the Charge or Penalty, except compounds of *κατά*, which take a genitive of the person, and an accusative of the charge or penalty.

Obs. See R. 37. iii. for the reason of this.

R. 28. Verbs of Buying, Selling and Valuing take a genitive of Price or Value.

§ IV.—COMPARISON.

R. 29. The genitive to express **that to which something is compared** (see R. 16. xiii.) is used after **comparative adjectives** and others **used comparatively**.

R. 30. This genitive may always be supplied by η with the same case after as before it; and this latter construction is alone used, where the word before η is itself in the genitive case.

Obs. Plainly this is necessary to avoid ambiguity.

R. 31. But the case following η must be **nominative**, when it is the **subject of a verb understood**.

Obs. 1st. To express *more or less than a certain number* $\pi\lambda\epsilon\sigma\nu$ and $\xi\lambda\alpha\tau\tau\nu$ may be used *adverbially*, i.e., with the omission of η , and without any influence on the case.

Obs. 2nd. To express *too great for, &c.*, before a *noun*, use the comparative, followed by $\eta \kappa\alpha\tau\alpha$ with the accusative.

Obs. 3rd. To express *too great for, &c.*, before a *verb*, use the comparative, followed by $\eta \omega\sigma\tau\epsilon$ with the infinitive.

§ IV.—COMPARISON.

R. 29. *μείζων τοῦ πατρός*,
greater than his father.
ἄτερος τῶν προτέρων,
other than the former.
διπλάσιος ὑμῶν,
twice as many as you are.
πέριττος τῶν ἀρκούντων,
more than enough.

R. 30. *κατηγορεῖ πλειόνων ή τῶν ἔχθρῶν*,
he accuses more than his enemies.

Obs. *κατηγορεῖ πλειόνων τῶν ἔχθρῶν*
(*might mean*) he accuses more (*or too many*) who are his enemies.

the abl. of comparison in Latin.

the use of quam which is always required except where it follows the nominative (or accus. to represent the nom. in O.O.) accusat plures quam amicos [not amicorum.]

R. 31.
τοὺς μᾶλλον εὐτυχοῦντας ή ἐγώ [i.e. εὐτυχῶ] φιλεῖς,
you love those who prosper more than I (prosper).

the same rule in Latin (and in English) magis florentes quam ego (floreo) amas

Obs. 1st.
ῆγγειλαν πλείον τριακοσίους τεθνηκότας,
they reported more than 300 as slain.

Latin (same idiom) plus triginta homines.

Obs. 2nd.
ὅπλα πλεῖα ή κατὰ τοὺς νεκρούς
Arms too many for the dead (*or more than you would expect from the numbers of the dead*).

quam pro numero hostium.

Obs. 3rd.
ἡ πόλις ἡμύνυτο ἀνδρειότερον ή ὥστε καταληφθῆναι,
the city was too well defended to be taken.

quam quae caperetur.

R. 32. Where two qualities belonging to the same person or thing are compared, both must be expressed by the comparative.

Obs. 1st. There is a construction called *Compendious Comparison*, where a quality or possession of one person is briefly but improperly compared to another person.

Obs. 2nd. The superlative is often used in Greek instead of the comparative, by a vigorous confusion of thought.

Obs. 3rd. See also Idioms of the Comparative, § xxxv.

R. 32.

νομίζω σ' εἶναι εὐδαιμονέστερον ἢ δεινότερον ἐν τούτοις,
I suspect you of being more lucky than clever
in this.

Obs. 1st.

ἔχεις ἀμείνους ἵππους τοῦ ἀδελφοῦ,
you have better horses than your brother (*put
briefly and improperly for*) you have better
horses than your brother's.

Obs. 2nd.

δυνατώτατος τῶν ἄλλων τυράννων,
the most powerful (*of all despots, or rather—
more powerful*) than all other despots.

Oratio fuit verior
quam gratior
populo. (Livy.)

opinionespe,&c.,
e.g., dolor major
opinione.

*This is not used
in Latin, except
in Poetry as an
imitation of Gk.
• Adam the good-
liest of his sons
since born. The
fairest of her
daughters, Eve.”*

§ V.—THE PREPOSITIONS.

Obs. 1st. Prepositions were originally adverbs, and they are sometimes used in that way. They depend for their meaning more on the inherent force of the case following, than on their own force, as will be easily seen by comparing the uses of *e.g.*, *παρά*, *πρὸς* or *ἐπί* with the three cases.

Obs. 2nd. A most important use of all the prepositions proper (and one from which they derive their name), is as prefixes in compound verbs. They often require their own case when used in composition; and when so used, their meanings, which are given below, will be found to be much the same as their meanings when used in the ordinary way. It ought to be remembered that there is no other way of directly forming compound verbs. All formed otherwise are derivatives from nouns, cp. *ναυμαχέω* (*naúmaχos*) with *μάχομαι*.

R. 33. *ἐκ*, out of.

ἀπὸ, from.

ἀντὶ, instead of.

πρὸ, before.

} Take the genitive.

i. *ἐκ* means out of.

from.

away from.

after.

ἔξ οἰκίας ἐλθέ, come out of the house.

ἐκ παιδῶν, from boyhood (a pueris).

ἐκ βελέων, away from the darts.

ἔξ εἰρήνης πόλεμος, war after peace.

ἐκ δεξιᾶς, on the right.

ἐκ τοῦ φανεροῦ, openly.

ii. *ἐκ* in composition means

completion.

separation.

ἐκμανθάνειν, to learn thoroughly.

ἐκβῆναι, to disembark.

iii. *ἀπὸ* means from.

ἀπὸ τούτου τοῦ χρόνου, from this time.

ἀφ' ἵππου μάχεσθαι, fight from horseback.

away from.

ἀπὸ τῆς θαλάσσης, far from the sea.

ἀπὸ γνώμης, contrary to expectation.

iv. *ἀπὸ* in composition means

separation.	<i>ἀπέχειν</i> , to keep away from.
return.	<i>ἀποδιδόναι</i> , to give back.
negation.	<i>ἀπειπεῖν</i> , to forbid.
completion.	<i>ἀπεργάζεσθαι</i> , to finish.

Obs. The radical difference between *ἀπὸ* and *ἐκ* is that *ἀπὸ* means from the side of, and *ἐκ*, from inside of.

v. <i>ἀντὶ</i> means instead of.	<i>ἀντὶ σοῦ φύλαξ λέλειπται</i> , he has been left guardian instead of you.
in return for.	<i>ἀντὶ τούτων</i> , in return for these things.
in preference to.	<i>ἀνθ' ὅν</i> , wherefore. <i>ἀντὶ πολλῶν χρημάτων</i> , before much money.

vi. *ἀντὶ* in composition means

against (cp. <i>ἐν-</i> <i>αντί-ος</i>).	<i>ἀντιλέγειν</i> , to speak against.
return.	<i>ἀντιδιδόναι</i> , to give in return.

vii. <i>πρὸ</i> means before (of place).	<i>πρὸ θυρῶν</i> , before the doors.
before (of time).	<i>πρὸ τῆς μάχης</i> , before the battle.
in preference to.	<i>μηδὲν ποιεῖν πρὸ τοῦ δικαίου</i> , to prefer nothing to justice.
(rarely) in behalf of.	<i>πρὸ παιδῶν μάχεσθαι</i> , to fight for one's children.

viii. *πρὸ* in composition means

forwardness.	<i>προβαίνειν</i> , to progress.
priority.	<i>προειπεῖν</i> , to speak beforehand.

R. 34. *ἐν*. in. *σύν*, with. }

Take the dative.

i. <i>ἐν</i> means in.	<i>ἐν ταῖς Ἀθήναις</i> , at Athens.
among.	<i>ἐν Δήμῳ λέγειν</i> , to speak before the people.
during.	<i>ἐν τούτῳ τῷ έτει</i> , in this year (<i>where duration of time is not prominent</i>).

ii. <i>ἐν</i> in composition means in.	<i>ἐνειναι</i> , to be within.
	<i>ἔμπιπτειν</i> , to fall into.

iii. <i>σύν</i> means along with.	<i>σὺν νόμῳ</i> , lawfully.
with.	

iv. *σύν* in composition means

to join in doing a thing. *συνάδειν*, to sing along with another.

R. 35. *εἰς* (or *ἐς*) into.

ώς, (of persons only). } Takes the accusative.

i. *εἰς* means into.

up to.

εἰς οἰκίαν ἵέναι, to go into a house.

εἰς ἔω, till dawn.

εἰς διακοσίους, up to 200.

for.

τὰ χρήματα τὰ εἰς τὸν πόλεμον, the money for the war.

ii. *εἰς* in composition means

into.

εἰσ χέειν, to pour into.

against.

εἰσβάλλειν, to attack.

Obs. 1st. Compounds of *εἰς* are often used with the dative, besides the ordinary construction of accusative (with or without *εἰς*).

Obs. 2nd. *εἰς* and *ἐν* are the same word, cf. Latin *in*, which has both meanings.

R. 36. *ἀνὰ*, up.

} Takes the accusative [and in poetry the dative].

i. *ἀνὰ* means up.

throughout.

ἀνὰ ποταμόν, up the river.

ἀνὰ τὴν ἡμέραν, through the day.

ἀνὰ στρατόν, through the army.

ἀνὰ κράτος, with all one's might.

ii. *ἀνὰ* in composition means

upwards.

ἀνίστασθαι, to rise.

backwards.

ἀναχωρεῖν, to retire.

repetition.

ἀναγιγνώσκειν, to recognise.

R. 37. *κατὰ*, down.

ὑπὲρ, above.

διὰ, through.

} Take the genitive and accusative.

i. *κατὰ* with genitive means

down from.

ἄλλεσθαι κατὰ τῆς πέτρας, to jump down from the rock.

against.

λέγειν κατά τινος, to speak against someone.

ii. *κατά* with accusative (is opposed to *ἀνὰ*) and means

down.

κατὰ τὸν ποταμόν, down the river..

throughout.	κατὰ στρατόν, through the army.
according to.	κατὰ κράτος, with all one's might.
	κατὰ νόμου, according to law.
	καθ' ἡμέραν, daily.
	κατὰ τὸν αὐτὸν χρόνον, about the same time.

iii. *κατὰ* in composition means

down.	κατιέναι, to go to the coast.
against.	καταγιγνώσκειν, to condemn.
back.	κατάγειν, to bring back from exile.

Obs. See also R. I. iii.

iv. *ὑπὲρ* with genitive means

above.	ὑπὲρ τῆς κεφαλῆς στῆναι, to stand.
on behalf of.	ὑπὲρ πόλεως μάχεσθαι, to fight for one's country.

v. *ὑπὲρ* with accusative means

beyond.	ὑπὲρ τά δρη, beyond the boundaries.
	ὑπὲρ ἐλπίδα, beyond expectation.

vi. *ὑπὲρ* in composition means

excess.	ὑπερμισεῖν, to hate very much.
---------	--------------------------------

Obs. *ὑπὲρ* is the same word as *super*.vii. *διά* with genitive means

through.	δι' ἀσπίδος ἤλθεν, it went through a shield.
by means of.	διὰ τούτων, by means of these.

viii. *διά* with accusative means

on account of.

ix. *διά* in composition means

through.	διέρχεσθαι, to traverse.
distribution.	διαδιδόναι, to distribute.
separation.	διαφέρειν, to differ. διαλύειν, to separate.
thoroughness.	διαπράττεσθαι, to effect utterly.

Obs. *διά* is the same word as *dis-*.

R. 38.

[ἀμφὶ, round (lit. on two sides).]	Take the genitive commonly, the accusative less commonly [and the dative, in poetry].
περὶ, all round.	
μετὰ, in the midst of.	
ὑπὸ, under.	

Obs. *περὶ* and *ὑπὸ* with dative occur rarely in prose.

ii. ἀμφὶ with accusative means

about.

ἀμφὶ τὸν χειμῶνα, about winter.

ἀμφὶ τὰ ἕξήκοντα, about sixty.

οἱ ἀμφὶ τὸν Πλάτωνα, Plato's followers.

iii. ἀμφὶ in composition means

round about.

ἀμφιδέρκεσθαι, to look on all sides.

about.

ἀμφιλέγειν, to dispute.

doubtfulness.

ἀμφιγνοεῖν, to be in doubt about.

Obs. ἀμφὶς, on both sides, is the same word ; so *ambidexter* is the same as ἀμφιδέξιος, clever with both hands. Cp. *ambiguous*, *ambages*.

iv. περὶ with genitive means

concerning.

περὶ τῶν σπόνδων, about the treaty.

[superior to.

περὶ τῶν ἄλλων ἔμμεναι, to be above the rest.]

v. περὶ with accusative means

all about.

περὶ "Αἰγυπτον, throughout Egypt.

concerning.

περὶ φιλοσοφίαν σπουδάζειν, to be zealous about philosophy.

vi. περὶ in composition means

round.

περιάγειν, to lead about.

superiority.

περιγίγνεσθαι, to overcome.

excess.

περιαλγεῖν, to be very sorrowful.

Obs. *Per* is the same word. Cp. *permagnus*.

vii. μετὰ with genitive means

with.

μετὰ τῶν συμμάχων κινδυνεύειν, to fight along with one's allies.

μετὰ δακρύων, tearfully.

viii. [μετὰ with dative means

among.

μετ' ἀνδράσιν, among men].

ix. μετὰ with accusative means

after.

μετὰ ταῦτα, after this.

μεθ' ἡμέραν, by day.

x. μετὰ in composition means

participation.

μεταδιδόναι, to give a share of.

pursuit.

μεταδιώκειν, to pursue.

change.

μεταδοκεῖν, to change one's opinion.

Obs. μετὰ is connected with μέσος, *medius*.

xi. ὑπὸ with genitive means
from under.
under.
by.

ὑπὸ ζυγοῦ λύειν, to unyoke.

ὑπὸ γῆς, under the earth.

ὑπὸ τῶν Ἑλλήνων ἐπράχθη, it was
done by the Greeks.

xii. ὑπὸ with accusative means
entering under.

towards.

ὑπὸ τὸν πόντον ἐδύσατο, he dived
beneath the sea.

ὑπὸ νύκτα, towards nightfall.

xiii. ὑπὸ in composition means
underneath.
secretly.
slightly.

ὑποδεῖν, to bind underneath.

ὑπεξιέναι, to steal out.

ὑποφαίνειν, to dawn, glimmer.

Obs. ὑπὸ is the same word as *sub*.

R. 39. ἐπὶ, upon.
παρὰ, beside.
πρὸς, before.

} Take the three cases
generally, and in Attic
Prose.

i. ἐπὶ with genitive means
upon.

towards.
in the time of.

ἐφ' ἵππου ὁχεῖσθαι, to ride on horse-
back.

πλεῖν ἐπ' οἴκου, to sail homewards.

ἐπὶ τοῦ βασιλέως, in the time of the
king.

ἐπὶ τρίων τετάχθαι, to be ranged
three deep.

ii. ἐπὶ with dative means
at.
after.
on account of.
(*after verbs of emotion*)

ἐπὶ τῇ θαλάσσῃ, on the sea-coast.

ἐπὶ τούτοις, thereupon.

ἡδομαι ἐπὶ πλουσίοις τοῖς πολίταις,
I rejoice on account of the wealth of
the citizens.

ἐφ' οἷς, ἐφ' ὧτε, on the terms of.

ἐπὶ τοῖς δικάοις, on the terms of
(*being*) just.

ἐφ' ἡμῖν, in our power.

ἐπὶ διαβολῆ τῷ ἐμῷ λέγει, he speaks
to calumniate me.

on the terms of.

in the power of.
with a view to.

iii. *ἐπὶ* with accusative means

up on to.

ἀναβαίνειν ἐφ' ὕππον, to mount on horseback.

to.

ἐπ' οἴκον *ἰέναι*, to go home.

(with motion) for.

ἐφ' ὕδωρ πέμπειν, to send for water.

against.

ἐπὶ τοὺς πολεμίους ἐλαύνειν, to charge the enemy.

concerning.

τὸ ἐπ' ἐμέ, as far as I am concerned.*ἐπὶ πολλοὺς τεταγμένοι*, ranged many men deep.iv. *ἐπὶ* in composition means

motion against.

ἐπέρχεσθαι, to march against.

succession.

ἐπιγίγνεσθαι, to come after.

addition.

ἐπιμανθάνειν, to learn in addition.

(of place) behind.

ἐπιτάττειν, to range in the rear ofv. *παρὰ* with genitive means

from.

μανθάνειν παρά τινος, to learn from someone.

(rarely) by.

τὰ παρὰ τῆς τύχης δωρηθέντα, the gifts of fortune.vi. *παρὰ* with dative means

at, near,

παρὰ τῷ βασιλεῖ ἔμενε, he remained with the king.*παρ' ὑμῖν λέγειν*, to speak before you*παρα τοῖς Ἀθηναῖοις*, in the city of the A.vii. *παρὰ* with accusative means

to.

παρὰ τὰς ναῦς ἦσαν, they went to the ships.

beyond.

παρα τὴν πόλιν ἤγεν αὐτοὺς, he led them past the city.

contrary to.

παρὰ τοὺς νόμους, contrary to the laws.*παρ' ἐλπίδα*, beyond expectation.

throughout.

παρὰ τὴν δλην νύκτα, through the whole night.viii. *παρά* in composition means

beside.

παρακαθῆσθαι, to sit beside.

transgression.

παραβαίνειν τοὺς νόμους, to violate the laws.

mistake.

παρακρούειν, to strike a false note
(*then to deceive*).

ix. *πρὸς* with genitive means
from (*before*).

πρὸς τῶν θεῶν τιμὴν ἔχειν, to be
honoured by the gods.

(*in oaths, in presence of*)
by.

πρὸς τῶν θεῶν ὁμνύναι, to swear by
the gods.

x. *πρὸς* with dative means
before.
near.

πρὸς ἄλλήλοιν ἀποθανεῖν, to die at
each other's hands.

besides.

πρὸς τοῖς κριταῖς, before the judges.
ο *Κῦρος ἦν πρὸς Βαβυλῶνι*, Cyrus was
near Babylon.

xi. *πρὸς* with accusative means

πρὸς τοῦτοις, in addition to this.

to.

πρὸς ήμᾶς ἔρχονται, they come to us.
πρὸς ἀρετὴν διαφέρειν, to differ as
to virtue.

with regard to.

πρὸς σωτηρίαν for safety.

with a view to.

πρὸς ταῦτα, wherefore.

πρὸς βίαν, by force.

xii. *πρὸς* in composition means

motion towards.

in addition.

προσέρχεσθαι, to approach.

προσλαμβάνειν, to take also.

Obs. 1st. *πρὸς* is connected with *πρό*, both meaning *before*
though in widely different significations.

Obs. 2nd. A few more Idioms of Prepositions are given at
the end (§ xxxv.)

Obs. 3rd. *πάρα*, *ἐπι*, *μέτα*, *ἄντα* (*when so accented*), may be
adverbs, used with the ellipse of a verb, and are so said to be
equivalent to *πάρεστι*, *ἐπεστι*, *μέτεστι*, and *ἄνασταθι*.

R. 40. There are some other words used with the
genitive (mostly of reference), and called quasi-preposi-
tions.

ἔνεκα,

δίκην,

χάριν,

}

on account of.

πλήν, except.

ἄνευ,

{ without.

μέχρις,

{ until (*also conjunctions*).

§ VI.—THE PRONOUNS.

R. 41. *aὐτὸς* used after *δ*, *ἡ*, *τὸ*, means the same (*idem*).

R. 42. *aὐτὸς* (*without δ, ἡ, τὸ*) means self (*not reflexively, ipse*), when it is emphasised. This may be done in three ways:—

i. By being used in the nominative.

ii. By being used in apposition to a word.

iii. By being put first in its sentence or clause.

R. 43. *aὐτὸς*, when not used in one of the above ways, is merely equivalent to he, she, it (*ille*).

R. 44. *aὐτὸς* becomes reflexive (*sui, sibi, se*) when used along with *ἐ* (*the accusative of οὐ, dat. οἱ, which pronoun by itself is not commonly to be used*).

Thus *ἑαυτοῦ*, plural *σφῶν* *αὐτῶν*.

Or *αὐτοῦ* *ἑαυτῶν.*

αὐτῶν, &c.

Obs. 1st. So *ἐμαυτοῦ*, *τεμαυτοῦ*, (i.) as reflexives of 1st and 2nd person, and sometimes (ii.) as possessive pronouns emphatically.

Obs. 2nd. *αὐτοῦ* *ἐμοῦ* is still more emphatic than *ἐμαυτοῦ*.

§ VI.—THE PRONOUNS.

R. 41. *εἶδον τὸν αὐτὸν ἄνδρα,*
I saw the same man.

eundem hominem vidi.

R. 42.

i. *εἶδον τὸν ἄνδρα αὐτός,*
I myself saw the man.

ipse vidi hominem.

ii. *εἶδον τὸν ἄνδρα αὐτόν,*
I saw the man himself.

ipsum vidi(hominem).

iii. *αὐτὸν εἶδον,*
I saw (*the man*) himself.

ipsum vidi.

R. 43. *εἶδον αὐτόν*, I saw him.

vidi illum.

R. 44. *εἶδεν αὐτόν*, he saw himself.

se vidit.

Obs. 1st.

i. *εἶδον ἑμαυτόν*, I saw myself.
ἰδὲ σεαυτόν, behold yourself.

me ipsum vidi.
te ipsum vide.

ii. *τὸν ἑμαυτοῦ δοῦλον ἔτυπον*,
I beat my own slave.

meum ipsius ser-vum tutudi.

R. 45. The Reflexive Pronouns must refer always to a subject of a sentence or clause. This is generally (i.) the subject of the principal sentence, but it may also be (ii.) a subject of a subordinate clause.

Obs. The Reflexives (i.) are often used as Reciprocal Pronouns, and (ii.) the 3rd personal reflexive (*εαυτῶν*) for the other two.

R. 46. The Possessive Pronouns are not much used in Greek, and are always very emphatic. Their place is supplied:—

- i. By the genitive case of personal pronouns.
- ii. By the definite article *ὁ*, *ἡ*, *τὸ*.

R. 47. Distinguish :—

i. *ἄλλος*, one, other of many.

ἕτερος, one, other of two.

ii. *οὗτος*, of what kind.

οἷος τε, able.

iii. *τίς*; *πότε*; *πόσος*; *ποῦ*; *πῶς*; *ποῖος*; &c., &c., interrogative.

τις, *ποτέ*, *ποσός*, *που*, *πως*, *ποιός*, &c., &c., indefinite.

Obs. *τις*, indefinite, is much used in Greek.

iv. *ὅδε, hic*, one here, in close proximity.

οὗτος, is, iste, one there, more remote than *ὅδε*, less remote than *ἔκεῖνος*.

ἔκεῖνος, ille, one there, more remote than *οὗτος*.

Obs. 1st. A special distinction between *οὗτος* and *ὅδε* is, that *οὗτος* refers to something preceding, while *ὅδε* refers to something following. So *is* and *ille*.

Obs. 2nd. *οὗτος*, like *iste*, is used with some contempt, and also in a law-court of one's opponent.

R. 45. i.

ῆτησεν αὐτοὺς ἑαυτὸν διδάσκειν τὴν μουσικήν,
he asked them to teach him music.

ii.

ῆτησεν αὐτοὺς μὴ προδιδόναι τὰ ἑαυτῶν τέκνα,
he asked them not to betray their own children.

Obs. i. *ἑαυτοὺς ἐφίλουν* (=δὲ *ἄγλους ἐφίλουν*),
they loved one another.

iii.

*ἐὰν τὰ ἑαυτῶν πρόησθε, δεῖ ἐλπίζειν μὴ ὕστερον
ἐπανορθώσεσθαι ἅπαντα,*
if you sacrifice your own interests, you must expect not to remedy everything afterwards.

R. 46.

i. *τὰ ἡμῶν πράγματα*, our affairs.

ii. *τὰς χεῖρας ἐνδέδωκε τοῖς δεσμοῖς*,
he has yielded his hands to bondage.

il a donné les mains à la servitude.

R. 47.

iii. *πῶς ποιήσεις*; how will you do it?
ποιήσω πῶς, I will do it somehow.

Obs.

ἀνήρ τις, a man (*in the sense of a certain man*).

homo quidam.

iv.

Obs. 1st.

τεκμήριον δὲ τούτου καὶ τόδε,
and a proof of what I say is the following.

eius sententiæ
illud documentum dabo.

Obs. 2nd. *οὗτος, ἔλθε ὡς τάχιστα*,
you fellow! this way, quick!

v. ὅς, who.

ὅσπερ, the very one who.

ὅτις, whoever.

Obs. 1st. ὅτις is, however, often used in almost the sense of ὁς, as an ordinary relative, though, properly speaking, it is more indefinite than ὁς.

Obs. 2nd. ὅτις is the usual relative after the indefinite πᾶς, everyone. However, in the plural, πάντες ὅσοι is more common.

Obs. 3rd. εἴ τις is equivalent to ὅτις.

Obs. 4th. By an idiom, ἔστιν is used with the relative pronoun and other words, as an indefinite expression (=κνιοι). ἔστιν ὁς (*literally there is who*), someone. In the plural, ἔστιν is retained, except in the nom., and οἱ inflected for case and gender.

Thus εἶσιν, οἱ, εἴσιν αἱ, ἔστιν ἄ.

ἔστιν ὅν.

ἔστιν οὓς, ᔹστιν ἃς, ᔹστιν ἄ, &c.

Obs. 5th. So ἔστιν ὅτις is treated in the same way as an interrogative. In like manner :—

ἔστιν ὅτε, sometimes. ᔹστιν ὅπου or ἵνα, somewhere.

ἔστιν ὅπως, somehow, or it is possible, &c.

§ VII.—THE ARTICLE.

Obs. ὁ, ᾧ, τὸ was originally confused with ὁς, ᾧ, ὁ, and was used :—

i. As a demonstrative pronoun.

ii. As a relative pronoun.

R. 48. In Attic Prose the above use is nearly lost, and ὁ, ᾧ, τὸ is used much as the **Definite Article in French**, and ὁς, ᾧ, ὁ as a **relative pronoun**.

Obs. In one or two phrases the old use survives :—

i. ὁ μέν . . . ὁ δέ (*in all cases and genders*) the one, (*or he* on the one hand) . . . the other. Sometimes ὁ δέ is used thus, without ὁ μέν, referring to someone mentioned.

ii. καὶ ὁς, and he, ᾧ δ' ὁς, said he.

iii. πρὸ τοῦ, before this, formerly.

iv. τὰν καὶ τόν, such and such an one.

v.

Obs. 1st.

ἐκεῖνος οὐκ ἔστιν ἐλεύθερος, δοτις ἄλλον φοβεῖται,
that man is not free who fears another.

Obs. 2nd. πᾶς, δοτις εἶδεν, ἐφοβεῖτο,
everyone that saw was afraid.
πάντες, δοις εἶδον, ἐφοβοῦντο,
all that saw were afraid.

Obs. 4th. εἶσιν οἱ νομίζουσι ταῦτα ἀληθῆ εἶναι,
some think this is true.

sunt qui putent
(subj.) hæc vera
esse.

See also Idioms of the Pronouns, § xxxv.

§ VII.—THE ARTICLE.

Obs. (see Homer *passim*).

*the confusion of
that demonstra-
tive with that
relative.*

R. 48. ἡ ἀρετή, virtue.

la vertu.
je me lave la tête

Obs.

i. οἱ μὲν πάρουσι, οἱ δ' οὐκέτι παρῆλθον,
some are here, but others have not yet come up.

R. 49. The Article is used before :—

- i. Nouns.
- ii. Adjectives.
- iii. Adverbs (*used adjectively*).
- iv. Adjective phrases (*e.g., genitive case, or preposition with case*).
- v. Participles.
- vi. Infinitives (*used as verbal nouns*).

Obs. 1st. In ii., iii., iv., the noun in apposition with the article may be omitted.

Obs. 2nd. The article may be used before a noun in apposition to $\delta\delta\epsilon$, $\epsilon\kappa\epsilon\bar{\iota}\nu\sigma$, $\bar{o}\bar{v}\tau\sigma$, but not before these words.

R. 50. The article is used with nouns as follows :—

- i. With proper nouns not unless celebrated or previously mentioned.
- ii. With abstract nouns, materials, &c., generally.
- iii. With common nouns to indicate a class.
- iv. With common nouns to refer to some specified individual of a class.

Obs. 1st. The art. is omitted in certain phrases, especially :—

i. Where words are used in combination.

ii. Where common nouns are used with the force almost of proper nouns.

[iii. Sometimes with abstract nouns and materials].

Obs. 2nd. *The City of Athens* is generally $\alpha\iota\; \Lambda\theta\bar{\eta}\nu\alpha\iota\; (\pi\bar{o}\bar{l}\bar{\iota}\bar{s})$, and so with rivers, mountains, &c.

R. 51. The article is used with adjectives and adjective phrases, to point out the subject of the sentence.

Obs. Where two adjectives are used as being nearly synonymous, the article is not repeated with the second.

R. 49.

- ii. *τὸ ἀγαθόν*, that which is good.
οἱ ἀγαθοί, the good.
- iii. *οἱ πρίν* [*ἀνθρωποι*] men of old.
- iv. *τὰ τῆς πόλεως* [*πράγματα*],
the affairs of the state.
οἱ ἐν ἀστει, those in the city.
- v. *οἱ ταῦτα ποιοῦντες*,
they who do such things.
- vi. *τὸ πίνειν*, drinking.

Obs. 1st. *Σωκράτης ὁ τοῦ Σωφρονίσκου* [*υἱος*],
Socrates the son of Sophroniscus.

Obs. 2nd. *ἡ πόλις ήδε*, or *ήδε ἡ πόλις*,
(*not η ήδε πόλις*).

R. 50.

- i. *ὁ Σωκράτης, ὁ Φίλιππος.*
- ii. *ἡ ἀρετή, ὁ χρυσός.*
- iii. *αι γυναῖκες*, women (in general).
ὁ κυών, the dog.
- iv. *ἡ τοῦ ἀδελφοῦ γυνή*, my brother's wife.

Obs. 1st.

- i. *κατὰ γῆν καὶ θάλατταν*, by land and sea.
σῶμα καὶ ψυχή, body and soul.
- ii. *βασιλεύς*, the Persian king.
Ἀκρόπολις, the Acropolis.
- iii. [*ἀρετή*, virtue, *χρυσός*, gold.]

Obs. 2nd.

ὁ Ευφράτης ποταμός, the river Euphrates.

R. 51. *ἀνὴρ ὁ ἀγαθός* }
 ὁ ἀγαθὸς ἀνὴρ }
 ὁ ἀνὴρ ὁ ἀγαθός } the good man.

Obs. *οἱ καλοὶ καὶ ἀνεμοί* the noble and good

R. 52. Hence when the adjective is separated from the article, it has the **full predicative force**.

Obs. 1st. By **predicative** is meant that it is the complement of a predicate (*expressed or understood*).

Obs. 2nd. This rule holds good for the superlative degree, and is even applied to nouns when predicates.

R. 53. This **predicative construction** is also used to distinguish part of a thing from the rest of it.

Obs. It is also used (without predicative force) in the case of a genitive plural of personal pronouns. See also R. 49. iv.

R. 54. The article, with **participle**, is equivalent to a short **relative clause**. Sometimes it may also be translated by a **noun**.

Obs. See Partic. R. 84.

R. 55. The article, with **infinitive** as a **verbal noun**, is capable of **inflexion for case**, and gives **great flexibility to the language**.

Obs. See infin. mood R. 74. ff.

R. 56. Distinguish :—

i. ἄλλοι, others.	οἱ ἄλλοι, the rest. (οἱ ἔτεροι, the other party of two).
ii. πολλοί, many.	οἱ πολλοί, the multitude, or the majority.
iii. ὀλίγοι, a few.	οἱ ὀλίγοι, the few (as a party of the state, the aristocracy).
iv. πλείονες, more.	οἱ πλείονες, the majority.
v. ἐμὸς ἔταῖρος, a friend of mine.	ὁ ἐμὸς ἔταῖρος, my friend.
vi. πᾶς, each, every.	ὁ πᾶς, the whole.

Obs. 1st. πᾶς ὁ, also means the whole, but is said to be less emphatic than ὁ πᾶς.

Obs. 2nd. It has been already remarked in R. 46, that the article is generally used for the Possessive Pronoun in English, where the latter is not emphatic.

R. 52. ἀγαθὸς ὁ ἄνηρ }
 ἀγαθὸς ἐστιν ὁ ἄνηρ } the man is good.

Obs. 2nd. σοφώτατος ἀνδρῶν ἦν ὁ Σωκράτης,
 Socrates was the wisest of men.
 πόνος εὐκλείας πατήρ, labour is the father of fame.

R. 53. ἡ μεσὴ νῆσος, the middle island.
 μεσὴ ἡ νῆσος, the middle of the island.

Obs. ἡμέτερος ὁ πόνος, ours is the toil.
 ἡμῶν ὁ πόνος, our toil.

R. 54.
 οἱ ταῦτα ποιοῦντες, those who do these things
 (or) the doers of these things.

media insula,
 which can have
 both meanings.

qui hæc { faciunt,
 faciant.

R. 55. τὸ τὴν πόλιν προδοῦναι,
 the betrayal of the city.
 ἡ τοῦ τὴν πόλιν προδοῦναι αἰτία,
 the accusation of betraying the city.
 τῷ τὴν πόλιν προδοῦναι ἀπέθανον,
 they died because they betrayed the city.

urbem prodere.

accusatio quod
 urbem proderent
 interfici sunt
 ob urbem pro-
 ditam.

R. 56.

vi. πᾶσα πόλις, every city.
 ἡ πᾶσα πόλις, the whole city.
 Obs. πᾶσα ἡ πόλις, all the city.

omnis urbs.
 tota urbs.
 cuncta urbs.

§ VIII.—CONCORD.

R. 57. [The **dual** was little used, and the plural can often be used instead, even a **plural verb** with **dual subject**].

R. 58. A **neuter plural subject** usually takes the **verb in the singular**.

Obs. 1st. The reason of the rule is that the Greeks did not consider a neuter could be a subject proper. It is a sort of accusative of respect with impersonal verb.

Obs. 2nd. The Plural verb is sometimes found :—

- i. When the neuter subject expresses persons, or other living creatures.
- ii. When the idea of plurality in the subject is very prominent.

R. 59. The **neuter adjective** is often found when **predicate**, in apposition to a noun of **different gender**.

R. 60. When the **Relative** pronoun is followed by a **complementary predicate**, it will generally agree (*by attraction*) with such predicate, instead of with its **antecedent**.

Obs. For other cases of attraction, see § xxiv.

§ VIII.—CONCORD.

R. 57.

[έγελασάτην ἀμφω, βλέψαντες εἰς ἄλλήλους,
they both laughed, after looking at each other.]

R. 58.

ταῦτα ἐγένετο ἐπὶ τοῦ βασιλέως,
these things took place in the time of the king.

Obs. 1st.

τὰ τείχη ὡκοδομήθη, the walls were built.
(lit.) as to the walls, there was building done.

Obs. 2nd.

i. τὰ ἔμα τέκνα τὴν σωφροσύνην ἀσκοῦσιν.
my children practise self-restraint.

ii.

ταῦτα τὰ στρατεύματα πάντα ἐπὶ τὴν πόλιν παρα-
σκευάζονται, all these expeditions are being
got ready to attack our State.

R. 59. ἐπαίνετόν ἔστιν ή ἀρετή,
virtue is praiseworthy.

R. 60.

φίλον, δο μέγιστον ἀγαθόν ἔστιν, προήσεσθε;
will you sacrifice a friend. which is the greatest benefit ?

Thebæ quod ca-
put Bœotiæ est.

§ IX.—THE AORIST.

R. 61. The meaning of the Aorist varies in the moods: in general it may express:—

- i. **Momentary** action (*i.e.*, *action viewed as such*).
- ii. **Past** action.
- [iii. **Repeated** action].

Obs. The radical force of the aorist [**a** (*priv.*) **ὅπος**, *boundary*], is to express what is *undefined*. A single and momentary action, without limitation as to time, best satisfies this idea, but, inasmuch as what is instantly over, can hardly be imagined except as past, it was natural to extend the aorist to such past actions as were not marked as continuous.

R. 62. In the **Subjunctive**, **Optative**, and **Imperative**, the aorist retains its radical or **momentary** force, and never expresses past time.

R. 63. In the **Infinitive** the aorist has **two distinct uses**. When used (i.) with its **own proper force**, it has only a **momentary** signification, and has no reference whatever to time; but, when (ii.) **depending on a verb of stating** (*or thinking*), it is merely the oblique form of the **Indicative**, and then, following that mood, expresses past time.

R. 64. In the **Participle** the aorist expresses time past, in view of the verb on which it depends.

Obs. Rarely, exceptions to this rule occur.

§ IX.—THE AORIST.

R. 61. For examples, see below.

R. 62. *εὰν λάβῃς*, if you seize (*once*).
εἰ λάβοι, if you should seize (*once*).
λαβέ, seize (*once*).

R. 63. i. *ἐθέλει ἐλθεῖν εἰς Ἀθήνας τῇ αὔριον*,
he wishes to go to Athens to-morrow.

ii.

ἔφη ἐλθεῖν εἰς Ἀθήνας ώς τάχιστα,
he said that he came to Athens as quickly as
possible. (*Here ἐλθεῖν is in O. O., and repre-*
sents ἤλθον). See R. 156.

R. 64. *λαβὼν ταῦτα ἀπώχετο*, having seized
these things, he was gone.

λαβὼν ταῦτα ἀπιθε,
take these things and go.

Obs. *γελάσας εἶπε*, he said laughingly.
So *λαθὼν*. See R. 91. Obs. 1st.

R. 65. In the Indicative the aorist properly expresses past time.

Obs. There are (i.) certain phrases, mostly confined to the first person singular, and rarely used in prose, where the past signification can hardly be traced ; and (ii.) in colloquial phrases the aorist seems occasionally to have a future force.

Obs. 2nd. The aorist is the proper tense to use in the narration of past actions. The Imperfect can only be used of past actions that are marked as continuous. The Perfect is not a past tense at all (*as the absence of the augment shows*), and can only be used of an action *continuing*, at least in its results, *into the present*.

Obs. 3rd. The aorist is very characteristic of Greek, and beginners ought to observe that it is much used where they might expect the present, perfect, pluperfect, or even imperfect.

R. 66. The aorist of indefinite frequency, also called **iterative** or **gnomic** (*because used in gnomes or proverbs*), is used in the indicative to express a series of momentary acts without reference to time.

Obs. 1st. The frequentative use of the imperfect is also to express a series of acts, but only in past time, and viewed as a continuous whole.

Obs. 2nd. To express a repeated act *δυ* is often added to the [aorist and] imperfect. This gives some uncertainty to the expression, but it must be carefully distinguished from the 4th form of the hypothetical sentence. See R. 153. Obs. 3rd.

Obs. 3rd. The aorist of verbs denoting a state, expresses the entrance into the state. So perfects sometimes acquire a new meaning, as *κέκτημα* (fr. *κτύομαι*), *οἶδα*.

R. 65. ἐποίησε ταῦτα, he did these things.

Obs. 1st. i.

ἵσθην, I am glad, bravo. ἐπήνεστα, I approve.

Ἐγνων, I understand.

ii

τί οὖν οὐκ ἐποίησας; do it at once.

Obs. 2nd. ἔγραψε, he wrote.

ἔγραψε, he kept writing, used to write, or began to write.

γέγραπται, it is written (*and remains so*).

Obs 3rd. *ὅταν ποιήσῃς*, when you do it.

Ἐλεξέ μοι, he has told me.

ἐπεὶ ἐκέλευσε ταῦτα,
when he had ordered this.

ἥθελησε ποιεῖν ταῦτα,
he wished to do this.

R. 66.

τῷ χρόνῳ ἡ δίκη πάντως ἥλθ' ἀποτισαμένη,
in time justice always comes avenging.

ἐν τῇ πράξει, ὡς ἀν πραχθῇ, τοιοῦτον ἀπέβη,
in practice, according as it be done, so and
so turns out.

Obs. 1st.

Κύρος ἤλαυνε σὺν τοῖς στρατιώταις,
Cyrus used to ride with the soldiers.

Obs. 2nd.

[Ἐλεξεν δν, he would say, he used to say].

διηρώτων ἀν τί λέγοιεν,

I would ask what they meant.

(If hypothetical, διηρώτων ἀν would mean "I would have been asking.")

Obs. 3rd.

πλουτέω, I am rich.

ἰβαστεύσε, he became king.

ἐπλούτησα, I became rich.

ἥρξε, he got into office.

§ X.—THE MIDDLE VOICE.

R. 67. The Middle Voice has **three classes.** It may be :—

- i. **Direct Reflexive.**
- ii. **Indirect Reflexive.**
- iii. **Causative.**

Obs. The Indirect Reflexive is by far the most common and important class.

R. 68. The **Direct Reflexive** expresses **doing an action to oneself.** It is mostly restricted to verbs that are (i.) causative in the active voice, or (ii.) that express an action done on the body.

Obs. 1st. When the action expresses a sort of intercourse, this middle (*existing only in the plural*) is called *Reciprocal*.

Obs. 2nd. This middle (*being directly reflexive*) does not require an external direct object.

R. 69. The **Indirect Reflexive** expresses **doing an action for one's own benefit.**

Obs. 1st. Sometimes it exists as a sort of variety, expressing an action in one's own mind. This has been termed the *Subjective* or *Ethical* middle.

Obs. 2nd. This middle (*not being directly reflexive*) generally takes an external direct object.

R. 70. The **Causative** expresses **getting an action done for one's own benefit.**

Obs. This middle always takes an external direct object.

§ X.—THE MIDDLE VOICE.

R. 68. i.

φαίνω, I show.

φοβέω, I cause to fear.

παύω, I make to cease.

ii.

λούω, I wash another.

-έννυμι, I clothe another.

Obs. 1st.

σπένδω, I pour libations.

So

μάχονται, they fight.

Cp. Ils se battent, *they fight.*

and Ils s'embrassent, *they embrace.*

R. 69.

ἀμύνω, I ward off.

τίθημι νόμους, I make laws as a proposer.

τίθεμαι νόμους, I make laws as a senator.

Obs. 1st.

φράζω, I say.

σκοπέω, I look.

λανθάνω, I escape notice.

φαίνομαι, I appear.

φοβοῦμαι, I fear.

παύομαι, I cease.

λούομαι, I wash myself.

-έννυμαι, I clothe myself.

σπενδόμεθα, we make a treaty.

ἀσπάζονται, they embrace.

R. 70.

διδάσκω, I teach.

μισθόω, I let out on hire.

δανείζω, I lend.

φράζομαι, I think.

σκοποῦμαι, I consider.

λανθάνομαι, I forget.

διδάσκομαι, I get taught.

μισθοῦμαι, I hire.

δανείζομαι, I borrow.

R. 71. The following are further important middles.

Obs. 1st. The middle voice, in changing the meaning, often changes the construction of a verb.

Obs. 2nd. The numbers refer to those in R. 67.

ἔχω, I hold.

ἔχομαι, I cling to. ii.

λαμβάνω, I take.

λαμβάνομαι, I lay hold of. ii.

φυλάττω, I guard.

φυλάττομαι, I guard against. ii.

τιμωρέω, I avenge another (*with dat.*)

τιμωρέω, I punish (*with accusative*).

τιμωροῦμαι, I avenge myself (*with accus.*) ii.

πρεσβεύω, I go as ambassador. πρεσβεύεσθαι, I send as ambassador. iii.

§ XI.—THE INFINITIVE.

R. 72. The Infinitive is a **verbal noun**, *i.e.*, it is a noun, inasmuch as :—

- i. It can be either the **subject** or the **object** of a sentence.
- ii. It can take the **article**, and thus by inflexion all the **varieties of case**.

R. 73. The Infinitive (*with or without the article*) is a **verb**, inasmuch as :—

- i. It can itself have its own subject and object.
- ii. It is modified by **adverbs**, and by the particle *ἀν*.
- iii. It takes the inflexions of **voice** and of **tense**.

R. 71.

στέλλω, I send.

στέλλομαι, I journey, or I send for. i. or iii.

φέρω, I carry.

φέρομαι, I carry off, win. ii.

κοιμάω, I lull.

κοιμάομαι, I sleep. i.

χράω, I give an oracle.

χράομαι, I get an oracle. iii.

ἀποδίδωμι, I give back.

ἀποδίδομαι, I sell. ii.

λύω, I release.

λύομαι, I ransom. iii.

ἀμείβω, I change.

ἀμείβομαι, I exchange. ii.

πείθω, I persuade.

πείθομαι, I obey. i.

ἄρχω, I rule, take the lead.

ἄρχομαι, I begin. ii.

§ XI.—THE INFINITIVE.

R. 72.

i. *ξυνέβη αὐτῷ ἐλθεῖν*,
it happened to him to go.

βούλεται ἐλθεῖν, he wishes to come.

ii. See examples on the article, R. 55.

R. 73.

i. *τὸ ἐμὲ ἀποθανεῖν*, my death.
τὸ ἐμὲ κτείνειν, my murder.

ii. *τὸ εὖ πράττειν*, prosperity.

iii.

πράττειν, *πρᾶξαι*, *πράξειν*, *πεπρακέναι*, *πράττεσθαι*,
πράξασθαι, *πραχθῆναι*, *πεπράχθαι*, κ.τ.λ.

R. 74. The Infinitive with article is used as the common equivalent of an abstract noun.

R. 75. The Infinitive with article can stand in most of the constructions belonging to the cases. With διά it is thus used in the accus. case to express cause. (R. 143).

R. 76. The Infinitive with article (*with or without ενεκα*) in the genitive case, and with εἰς or πρός in the accus. case, expresses purpose. (R. 144).

R. 77. All words qualifying or depending upon the infinitive with article are better placed between the article and the infinitive.

Obs. There are many exceptions in authors to this.

R. 78. The subject of the infinitive is properly in the accusative case.

R. 79. But when the subject of the infinitive refers to the subject of the principal verb, it is put (*by attraction*) in the nominative case.

Obs. In this case the subject of the infinitive may be omitted, but even so the rule holds good for any word in apposition to it.

R. 80. When the subject of the infinitive refers to some other word in the sentence (*not the subject*) it may be likewise attracted to the case of such word.

Obs. 1st. But the accusative may also be used.

Obs. 2nd. The above rules of attraction extend to all uses of the infinitive, with or without the article, and even when ὥστε, εἴφ' ὥστε precede.

R. 74.

τὸ πολλὰ ἀπολωλεκέναι, our numerous losses.

τὸ τὴν ἀρετὴν ἀσκεῖν, virtuous conduct.

τὸ βέλτιον γενέσθαι, improvement.

R. 75.

διὰ τὸ μὴ ἔκεīνον παρεῖναι, because he was not present.

R. 76.

[ἔνεκα] τοῦ μὴ ληστὰς κακουργεῖν τὴν Εὔβοιαν,
in order that pirates might not ravage Eubœa.

πρὸς τὸ ὑμᾶς σώζειν οὐδὲν ἐποίησεν,
he did nothing for your preservation.

R. 77.

ἀνέλπιστοί εἰσι τὸ ἐσ τὴν γὴν ἡμῶν εἰσβάλλειν,
they are without hope of invading our territory.

R. 78. τοῦ μὴ ληστὰς κακουργεῖν τὴν Εὔβοιαν,
that pirates may not damage Eubœa.

R. 79. οὐκ ἔφη αὐτὸς στρατηγεῖν,
he denied that he himself was general.

Obs.

ἔφη τριταῖος παρέσεσθαι,
he declared that he would come on the third day.

R. 80. ἐδέοντο αὐτοῦ εἶναι προθύμου,
they begged him to be zealous.

ἡμῖν ἔξεστιν εἶναι εὐδαίμοσιν,
it is in our power to be happy.

nobis licet esse
beatis.

Obs. 1st.

Thus we might have ἐδέοντο αὐτοῦ εἶναι πρόθυμον.

Obs. 2nd.

πρὸς τὸ σύμφερον ζῶσι, διὰ τὸ φλαντοι εἶναι,
they live for their own interest, owing to selfishness.
οὐδὲν ἐπραττε χρήσιμον, ὅστε πάνυ πέριττος εἶναι,
he did nothing useful, so as to be quite superfluous.

Obs. 3rd. The *Personal* construction precedes the infinitive in Greek, even where in English an impersonal verb is preferred. Exceptions, however, often occur, it being merely a question of taste.

R. 81. The Infinitive is much used after adjectives and nouns, to complete or explain their meaning.

Obs. This Infinitive is often called *Epexegetical*.

R. 82. The Infinitive is used also by itself to express purpose. (R. 144).

Obs. 1st. Use the *active voice*, even where in English the passive infinitive is used.

Obs. 2nd. The Infinitive (i.) with $\omega\sigma\tau\epsilon$, $\epsilon\phi'$ $\vartheta\tau\epsilon$ expresses *Result*, actual or intended, &c. (R. 145). (ii.) It is also used in various ways after verbs of *hindering*, &c. (R. 125).

For the infin. in O.O.,	see R. 156-160.
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" " with $\ddot{\alpha}\nu$,	" R. 162.
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" " with $\pi\rho\acute{i}\nu$,	" R. 140.
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" " in various phrases,	" § xxxv. F and G.
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" negative used with the infin.,	" R. 165.
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Obs. 3rd. There are less important uses of the infin., mostly poetical, e.g., of *exclamation*, and to express a *wish* or *command*.

R. 83. After verbs of *intending*, *promising*, and *hoping*, the **Future Infinitive** is mostly used (but the aorist also occurs). After verbs of *stating* (and *thinking*) the tense is variable. (See R. 156-160).

Obs. For the double use of the *aorist* infin., see the important Rule on the Aorist, R. 63.

Obs. 3rd.

δίκαιός ἐστιν ἀποθανεῖν, it is just for him to die.

ὁ Κῦρος ἡγγέλθη νικῆσαι,

it was reported that C. was conqueror.

R. 81. *δεινὸς λέγειν*, clever at speaking.

ἄξιόν ἐστιν ἔθελεν ποιεῖν ταῦτα,

it is right to be willing to do these things.

ἄρα ἀπιέναι, it is time to depart.

R. 82. *παρέχω ἐμαυτὸν ἐρωτᾶν*,

I offer myself to be questioned.

Obs. 2nd.

i. *οὗτος ἔλεξεν ὥστε θαυμάζειν ἐμέ*,
he spoke so that I wondered.

ii. *εἴργει σε τοῦτο ποιεῖν*,
he prevents you from doing this
(see other constructions, R. 125).

R. 83. *μέλλει εἰσβαλεῖν εἰς τοὺς πολεμίους*,
he intends to attack the enemy.

ἔφη ταῦτα ἐν καιρῷ πεποιηκέναι,

he said that he had done this opportunely.



§ XII.—THE PARTICIPLE.

R. 84. The Participle, with the article prefixed, is used as a common substitute for a Relative Clause (*with its antecedent*).

Obs. Like the Relative Clause in Latin, it can often be translated in English by a verbal noun.

R. 85. The Participle, without the article prefixed, is sometimes (i.) the attribute of a noun, but is generally (ii.) used with verbs to express:—

- i. Manner or description (*from which the other ideas are derived*).
- ii. Means.
- iii. Time.
- iv. Condition.
- v. Cause (*or the assigned cause with ως ἀτε*).
- vi. Limitation or concession.
- vii. (*fut. part.*) purpose (*with or without ως*).

R. 86. Many classes of verbs take a participle after them, where in Latin and mostly in English we use the infinitive, as follows:—

R. 87. Verbs of the senses, and of enduring, permitting, &c.

§ XII.—THE PARTICIPLE.

R. 84.

ὁ τὴν γνώμην ταύτην εἰπὼν ἦν Ἀριστόβουλος,
the man who gave this opinion was Aristobulus.

οἱ προδιδόντες τὴν πόλιν,
the betrayers of their country.

ii qui patriam
produnt.

R. 85.

(i.) οἱ θεοὶ ἀεὶ δύντες, the gods ever-existing.

(ii.)

i. ἔζη τοῖς νόμοις ἐμμένων, he lived law-abiding.

ii. λῃζόμενοι ζῶσιν, they live by plunder.

iii. ταῦτα ἔπραττε στρατηγῶν, he did this when general.

iv. ποιήσας ταῦτα, θανεῖ, if you do this, you will die.

v. βουλόμενος ταῦτα ὑμᾶς πεῖσαι, λέγω,

I speak, because I wish to persuade you of this.

vi. ὀλίγα δυνάμενος ποιεῖν, πολλὰ ὑπέσχετο,

though able to do little, he promised much.

vii. ἔπειμψε πρέσβεις εἰρήνην αἰτήσοντας,

he sent ambassadors to ask peace.

ἥλθεν ὡς σπεισόμενος, he came to make a truce.

R. 87.

ἀκούω, αἰσθάνομαι, μανθάνω, οἶδά, σε ἐν πόλει δύτα,
I hear, perceive, learn, know, that you are in the city.

audio, certior fio.
scio, te esse in
urbe. But the
Poets occasion-
ally imitate these
and like con-
structions, “sen-
sit delapsus in
hostes.” Virgil.
sinis me hæc
pati.

περιορᾶς ἐμὲ ταῦτα πάσχοντα,
do you permit me to suffer this?

R. 88. Verbs of showing, declaring, convicting, and equivalent phrases.

R. 89. Verbs of emotion (as wonder, joy, sorrow, repentance, &c.)

R. 90. Verbs of beginning, continuing, and ending.

Obs. In some cases (i.) (especially in O. O.) the infinitive occurs after verbs in the above classes ; (ii.) also the infinitive is used to prevent the accumulation of participles.

R. 91. The Participle is used idiomatically after certain common verbs as $\phi\theta\acute{a}n\omega$, $\tau u\gamma\chi\acute{a}n\omega$, $\lambda a\nu\theta\acute{a}n\omega$.

Obs. 1st. $\lambda a\nu\theta\acute{a}n\omega$ may be also used participially with a finite verb.

Obs. 2nd. For use of participle with $\tilde{\alpha}\nu$, see Conditional Clauses in O. O. (R. 161-163). See also § xxxv. H.



R. 88. δηλῶ, ἔξελέγχω σε ἀδικοῦντα,
I convict you of acting unjustly.

φανερός ἐστιν οἰόμενος, it is evident that he thinks.

liquet illum pu-tare.

R. 89. μετεμέλοντο οὐκ ἐλθόντες,
they repented of not coming.

pigebat eos non venisse, quod non venerant.

μὴ κάμης φίλον εὖ ποιῶν,
do not weary of benefiting a friend.

R. 90.

διατελεῖ ἄγαπῶν με, he continues to like me.

παύσω σε βλάπτοντα τὸν παῖδα,

I will make you stop hurting the child.

Obs. i. ἤγγειλεν αὐτὸν ἀποφυγεῖν, or ἀποφυγόντα,
he reported that he had fled.

ii. αἰσθόμενος οὐκ ἀν πεῖσαι αὐτούς,
perceiving that he would not persuade them.

R. 91.

οὐκ ἀν φθάνοις ποιῶν, you could not do it too soon.

ἐτυχε τότε εὐδαιμων ὅν,

he happened then to be prosperous.

Ἐλαθε κρύπτων he stole secretly.

Obs. 1st. ἔκρυψε λαθάν, he stole secretly.

§ XIII.—THE GENITIVE ABSOLUTE.

R. 92. A Participle may be put in the genitive case with its subject, when the latter has no grammatical connexion with the principal sentence.

Obs. This construction, which is called the *Genitive Absolute*, is in reality a genitive of description.

R. 93. By grammatical connexion is meant apposition with the subject, object, or any other word in the principal sentence.

Obs. 1st. Hence we could not literally translate “*Having said these things they went away*,” by means of the genitive absolute.

Obs. 2nd. Active participles are more commonly used in Greek than Passive.

R. 94. The Genitive Absolute may express any of the ideas usually expressed by a participle (as in R. 85) :—

i. **Manner**, or description (*from which the other ideas are derived*).

ii. **Means**.

iii. **Time**.

iv. **Condition**.

v. **Cause** (*or the assigned cause with ως*).

vi. **Limitation or concession**.

R. 95. The Genitive Absolute is not used with impersonal verbs, *i.e.*, those that have no subject expressed. The **neuter accusative** is used instead.

Obs. This is called the *accusative absolute*.

§ XIII.—THE GENITIVE ABSOLUTE.

R. 92. See examples under R. 94.

In Latin the Rules for the ablative absolute are the same, except that it does not occur with fut. participles.

R. 93.

Obs. 1st. [Not λεξάντων ταῦτα, ἀπήεσαν],
but λέξαντες ταῦτα, ἀπήεσαν,
or else τούτων λεχθέντων, ἀπήεσαν.

Obs. 2nd. Hence λέξαντες ταῦτα is better.

(owing to the want of active past part.), his dictis, abierunt.

R. 94.

- i. Κύρου ἡγουμένου, ἀνέβησαν,
C. leading, they went up.
- ii. τούτων πεπεισμένων, ἔπραξε,
by persuading these, he did it.
- iii. ἐμοῦ ἀποντος ἐλεξαν ταῦτα,
they said these things in my absence.
- iv. ὑμῶν μὴ κελευσάντων, οὐκ ἀν ἐποίησα,
if you had not ordered it, I would not have done it.
- v. τούτων ὅδε ἔχόντων, ἀπειμι, these things being so, I will depart
ὡς μάχης ἐσομένης, παρασκευίζεσθε,
prepare (in the belief that) the battle will take place.
- vi. τῆς πόλεως κιδυνευούσης, ραθυμεῖτε,
though the city is in danger, you are taking your ease.

R. 95.

δέον θαρρεῖν, φοβεῖ,
whereas it is necessary to show courage, you are afraid.

δόξαν, δεδογμένον, it being decided.
προσῆκον, it being fitting.
ἔξον, πάρον, it being possible.
ἀδύνατον δν, it being impossible.

consulto (there being no accus. abs. in Latin), so
audito cognito.

§ XIV.—VERBALS IN $-\tau\acute{e}os$.

R. 96. Verbal adjectives in $-\tau\acute{e}os$, $-\tau\acute{e}ov$, may be called gerundial forms. They always signify the necessity or obligation for the action of the verb.

Obs. These verbals, when they exist, are always formed directly from the *first aorist passive*. As they do not exist in the case of all verbs, it is often convenient (when in doubt) and always quite idiomatic, to avoid them by the simple use of $\delta\epsilon i$, &c.

R. 97. If the verb, from which the verbal is formed, be transitive, there is a choice of constructions :—

- i. The **Impersonal**, taking the form in $-\tau\acute{e}ov$ with an **active** force, and allowing it to govern a noun as its direct object.
- ii. The **Personal**, taking the form in $-\tau\acute{e}os$ as a **passive** participle, and allowing it to agree with a noun as its subject.

R. 98. If the verb, from which the verbal is formed, be intransitive, there can be only one construction, viz:—

The **Impersonal**, taking the form in $-\tau\acute{e}ov$ with a neuter force, and retaining, if required, an indirect object.

Obs. 1st. The neuter plur. in $-\tau\acute{e}\alpha$ is sometimes used instead of the singular.

Obs. 2nd. If the verb assumes a new meaning and construction in the middle voice, the verbal may sometimes be used as belonging to either voice.

R. 99. The agent after a verbal in $-\tau\acute{e}os$, $-\tau\acute{e}ov$, is properly expressed by the **Dative Case**.

§ XIV.—VERBALS IN *-τέος*.

R. 96.

ἐψηφίσαντο πολεμητέον εἶναι,
they voted that it was necessary to go to war.

*in Latin the force
of the gerunds
and gerundives
have this mean-
ing only in the
nom. case (or the
accus. when =
nom. in O. O.)
pugnandum est
(or) oportet pug-
nare.*

Obs. *πολεμητέον*. *ἐ πολεμήθην*.
ἐψηφίσαντο ὅτι δεῖ πολεμεῖν.

R. 97.

i. *ἀφελητέον ἔστι τοὺς πολῖτας,*
we must bear aid to the citizens.

[sublevandum
est cives *is gen.*
incorrect].

ii. *ἀφελητέοι εἰσὶν οἱ πολῖται,*
we must bear aid to the citizens.

sublevandi sunt
cives.

R. 98. *τῷ πολέμῳ χρηστέον ἔστιν ἡμῖν,*
we must adopt warfare.

bello utendum
est (*also bellum
utendum est*).

Obs. 1st. *Ιτέα ἔστι σοι εἰς τὴν πόλιν,*
you must enter the city.

Obs. 2nd. *πειστέον ἡμᾶς*, we must be persuaded.
πειστέον ἡμῖν, we must be obeyed.

R. 99.

κύτοις πλευστέον ἐμβᾶσιν,
you yourselves must embark, and set sail.

*vobis ipsis navi-
gandum est.*

See also R. 98. Examples.

§ XV.—EXPRESSION OF A WISH.

R. 100. Wishes that are capable of fulfilment may be expressed :—

- i. By the optative alone.
- ii. By $\epsilon\imath\theta\epsilon$ with the optative.
- iii. By $\pi\hat{\omega}\varsigma \ddot{a}v$ with the optative.

Obs. Rarely ωs with the *optative* is used.

R. 101. Wishes that are incapable of fulfilment may be expressed :—

- i. By $\epsilon\imath\theta\epsilon$ with past tense of the indicative.
- ii. By $\ddot{\omega}\phi\epsilon\lambda\sigma v$ with the infinitive.
- iii. By $\epsilon\imath\theta' \ddot{\omega}\phi\epsilon\lambda\sigma v$ with the infinitive.

Obs. 1st. Rarely $\omega s \ddot{\omega}\phi\epsilon\lambda\sigma v$ with the *infinitive* is used.

Obs. 2nd. $\ddot{\omega}\phi\epsilon\lambda\sigma v$ (*aorist of* $\dot{\omega}\phi\epsilon\lambda\omega$) properly means *I ought*, a natural way of expressing a regret.

R. 102. A negative wish is expressed by $\mu\bar{y}$ with one of the above forms.

Obs. The optative mood is named from the above not very important of its functions.

§ XV.—EXPRESSION OF A WISH.

R. 100.

γενοίμην ἀνὴρ ἀγαθός, may I become a brave man. utinam sim fortis
 ii.

εἴθε γενοίμην ἀνὴρ ἀγαθός, „ „
 iii.

πῶς ἀν γενοίμην ἀνὴρ ἀγαθός, „ „

Obs. [ώς γενοίμην ἀνὴρ ἀγαθός].

R. 101.

i.
 εἴθε ἐγενόμην εὐγενῆς, would that I had been born noble. utinam fuisse
 ii.

ἄφελον γενέσθαι εὐγενῆς, „ „
 iii.

εἴθ' ἄφελον γενέσθαι εὐγενῆς, „ „ o si fuisse
 generosus.

Obs. 1st. [ώς ἄφελον γενέσθαι εὐγενῆς].

R. 102. μὴ γένοιτο, God forbid !

§ XVI.—COMMANDS AND PROHIBITIONS.

R. 103. Commands in the 1st person (called exhortations) are put in the subjunctive mood.

R. 104. Commands in the 2nd person are put in the imperative.

R. 105. Commands in the 3rd person may be put:—

- i. In the imperative.
- ii. More frequently in the optative.

Obs. 1st. A more polite way of expressing a command in the 2nd person is by the *optative* with *αν*.

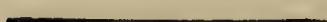
Obs. 2nd. A summary way of expressing a command in the 2nd person is by the *fut. indicative*.

R. 106. Prohibitions may be expressed by:—

- i. *μή* with the present imperative.
- ii. *μή* with the aorist subjunctive.

Obs. Of course there is a fundamental difference in the tense of these two forms of speech.

- iii. *οὐ μή* with the 2nd pers. sing. fut. indicative.



§ XVI.—COMMANDS AND PROHIBITIONS.

R. 103.

πορευώμεθα εἰς τὴν πόλιν, let us enter the city.

R. 104. *φέρ' ἵδω*, come, let me see. *Ἐλθετε*, come.

R. 105.

i. *ἔρρέτω* let him perish.

ii. *ἔθεζοι ἑαυτὸν ἀσκεῖν τὴν σωφροσύνην*,
let him learn to practise self-restraint

Obs. 1st. *χωροῖς ἀν εἴσω σὺν τάχει*,
please to walk in with all speed.

Obs. 2nd. *οὐ ποιήσεις ταῦτα*, you shall not do this. non facies hæc.

R. 106.

i. *μὴ κλέπτε*, do not be a thief.

ne fureris.

ii. *μὴ κλέψῃς ταῦτα*, do not steal this.

{noli furari.

{ne furatus sis.

iii. *οὐ μὴ ποιήσεις ταῦτα*,
take care that you do not do this.

§ XVII.—DIRECT QUESTIONS
(INCLUDING DELIBERATIVE).

R. 107. Direct questions, not expecting any particular answer, may be asked :—

- i. Without any introductory word.
- ii. With an interrogative pronoun or adverb.
- iii. With *ἀρα*, or with *ἢ*.

R. 108. Those expecting the answer ‘yes’ may be introduced by *ἀρα οὐ* (or *οὐ* alone), *ἄλλο τι* (*ἢ*), *οὐκονν*, or *ἢ γάρ*.

Obs. Affirmative answers are, *μάλιστα*, *πάνυ γε*, *ναι*, *πῶς γὰρ οὕ*; *φαίνεται*, *ἀληθὴ λέγεις*, &c., &c.

R. 109. Those expecting the answer ‘no’ may be introduced by *ἀρα μή* (or *μή* alone), *μῶν* (= *μή οὖν*) or *ἢ που*.

Obs. Negative answers are *οὐδαμῶς*, *η̄κιστά γε*, or a repetition of the question negatively, as *οὐδείς*, *οὐποτε*, *οὐκ ἔστι ταῦτα*, &c., &c.

R. 110. Alternative questions (*direct*) are introduced by *πότερον* (or *πότερα*) *ἢ*.

Obs. When the second alternative is a *simple negative*, *ἢ οὐ* is to be used, if the sentence when complete would require *οὐ*, *ἢ μή* if it would require *μή*. (See Negatives, R. 164-174).

R. 111. The subjunctive is used in a direct question, to imply **deliberation**, always with *μή*, if negative.

Obs. This Deliberative Subjunctive is called also *Subjunctive of Doubt*. For indirect form, see § xix.

§ XVII.—DIRECT QUESTIONS
(INCLUDING DELIBERATIVE).

R. 107.

- i. ἀληθές ἐστιν ὅτι τέθνηκεν; is it true that he is dead?
- ii. τίς ἔφη ὅτι τέθνηκεν; who said that he is dead?
- iii. ἀρα τέθνηκεν; is he really dead?

R. 108.

οὐκούν τέθνηκεν; } ἢ γὰρ τέθνηκεν; } ἀρ' οὐ τέθνηκεν;)	he is dead then, is he not? [yes]. nonne mortuus est?
---	---

R. 109.

ἀρα μὴ τέθνηκε; } μῶν τέθνηκε; } ἢ που τέθνηκε;)	surely he is not dead, is he? [no]. num mortuus est?
---	--

R. 110. πότερον ἔκων ἢ ἄκων ἥλθε;
did he come willingly or against his will?

voluitne an
noluit venire?
(or) utrum voluit
an noluit venire?

Obs. σὺ πότερον ὁμολογεῖς ἢ οὐ [ὁμολογεῖς];
do you agree or not?

tu utrum con-
cedis an non?

πότερον τῶν κάλων ἐπιθυμεῖς ἢ τῶν μή [κάλων];
do you desire honorable things or not?

utrum honesta
cupis an non?

R. 111. σιγῶμεν ἢ εἴπωμεν;
are we to be silent or are we to speak?

sileamus an di-
camus?

μὴ σκοπῶμεν ταῦτα ὡς πρέπει;
are we not to consider these things as we ought?

PART THE SECOND.

THE COMPLEX SENTENCE.

§ XVIII.—SEQUENCE OF MOOD (OR CONVERSION).

Obs. There is in Greek *no Sequence of Tense* (or use of a different *tense* for a verb depending on a Past or Historic tense). *Sequence of Mood*, a corresponding construction, is of the first importance, as follows :—

R. 112. Verbs depending on a Historic Tense are put in the optative mood, where the indicative or subjunctive would be otherwise used.

Obs. 1st. A Historic Tense may be always known by the presence of the augment.

Obs. 2nd. A verb depending on the optative mood is frequently attracted to the same mood.

Obs. 3rd. The *Change of Mood in Historic Sequence* (or *Dependence*) is called briefly *Conversion*.

Obs. 4th. Though this is by far the most important use of the optative (see R. 102. Obs.), still it is not correct to say simply that the optative is the Historic Form of the Subjunctive.

R. 113. A second very important distinction between Greek and Latin sequence is, that in the former the rigid rule is frequently not applied. The **Vivid Construction**, or Primary (*i.e.*, Unconverted) sequence after a Historic Verb, is quite common.

Obs. The delicate shades of distinction between the Converted and Vivid Sequence are difficult, and may be learnt hereafter. The two following rules, however, are important, even for beginners.

§ XVIII.—SEQUENCE OF MOOD
(OR CONVERSION).

R. 112.

ἡρώτα εἰ ὁ βασιλεὺς παρείη,
he asked whether the king was present.

[the dependent verb would be **πάρεστι**, but from the fact that it is in *Historic Sequence*].

So ἐσκοποῦντο ὅ,τι ποιήσαιεν,
they were considering what they were to do.

[the verb in corresponding *Primary Sequence* would be **ποιήσωσι**, and this can also be used here.—See R. 113].

Obs. 2nd.

ἔλεξέ μοι ὅτι πάντες οὓς ἴδοιμι φιλόσοφοι εἶν,
he told me that all whom I saw were philosophers.

So λέγοις μοι ὅ,τι βούλοιο,
may you tell me what you want.

R. 113.

ἡπόρουν ὅθεν χρήματα λάβωσι,
they were in doubt where they were to get money.
[λάβοιεν would be the *rigid Sequence*, but λάβωμεν was in their thoughts, hence λάβωσιν is more vivid].

cp. *Latin Rules of Sequence*, in which the tense of the subjunctive depends on the tense of *Principal Verb*.
rogavit utrum rex adesset.

dubitabant unde pecuniam caperent.
[cipient, inadmissible].

R. 114. Conversion must be employed, where it is necessary to draw attention to the fact that the statement is **oblique**, *i.e.*, giving the words of another.

R. 115. (i.) The augmented tenses of the indicative frequently, and (ii.) the future indicative generally, are **left unconverted**.

Obs. 1st. There is no other use of the future optative except this, viz., as a converted future indicative. Hence the tense rarely occurs.

R. 116. The Subjunctive in Greek is never used, as it is in Latin, merely to express that a statement is **oblique or dependent** (whether in Oratio Obliqua, in Dependent Questions, or in any other way).

Obs. 1st. Of course the Subjunctive *may* occur in oblique clauses, but only *when it would also occur in the corresponding independent form*.

Obs. 2nd. The learner will gather from the above rules (112 and 116) that verbs in *Primary Sequence* (*i.e.*, depending on a verb not Historic), retain the *same mood and tense* as would occur in the *corresponding independent form*.

Obs. 3rd. This section is the key to the Syntax of the Complex Sentence. The rules must be well grasped here, as they will not be re-stated in the following part, but frequently referred to, and their application noted. Hence they will be exemplified throughout the *Exercises on the Second Part*, and no special exercises on them occur.

R. 114.

τὸν Περικλέα ἐκάκιζον, ὅτι στρατηγὸς ὢν, οὐκ ἐπεξάγοι,
they blamed P. because, though general, he did
not lead them on.

[*here the optative is important, as it implies that
the author does not corroborate the charge*].

R. 115.

i. *ἔλεξεν ὅτι ὁ στρατηγὸς πάρην,*
he said that the general had been present.
[*παρεῖη could be also used*].

ii. *ἐπραττον ὅπως βοήθειά τις ἥξει,*
they tried to arrange that help should come.
[*ἥξοι would be very rare*].

R. 116. *ἐρωτᾷ εἰ ὁ βασιλεὺς πάρεστιν,*
he asks whether the king is present.

quod non du-
ceret.

Socratem ac-
cusaverunt, quod
juventutum cor-
rumperet.

rogat utrum rex
adsit.

Obs. 1st. *ἀποροῦσιν ὅτι ποιήσωσι,*
they are in doubt what they are to do.
[*here the independent form would be
τι ποιήσωμεν; what are we to do?*]

Obs. 2nd. (*See last two examples*).

dubitant quid
faciant.

**§ XIX.—INDIRECT QUESTIONS
(INCLUDING DELIBERATIVE).**

R. 117. Indirect Questions may be introduced :—

- i. By *εἰ* (*more rarely ἐάν*), in sense of *whether*.
- ii. By **indirect interrogative pronouns and adverbs**, as *ὅστις*, *ὅπου*, *ὅπως*, &c. (See R. 132).

Obs. Frequently the *direct interrogative form* (and in some cases the *relative form*) is used instead.

R. 118. Alternative Questions (*indirect*) are introduced by :—

- i. *εἰ η̄.*
- ii. *εἴτε εἴτε.*
- iii. *πότερον η̄.*

Obs. *πότερα* is also found for *πότερον*.

R. 119. The construction is quite the same as in direct questions, except in Historic Sequence, when **conversion is frequently employed** (see R. 112), especially after the indirect interrogatives.

Obs. When the second alternative is a simple negative, the same rule is to be observed as in Direct Questions. (R. 110. Obs.)

R. 120. The Deliberative Subjunctive (R. 111) may depend upon any of the interrogative forms mentioned in R. 117 and 118.

R. 121. It frequently depends immediately on a verb (as if by the ellipse of *ὅπως*).

Obs. Either the *Converted* or the *Vivid Sequence* may be used after a Historic verb. (R. 112–114).

§ XIX.—INDIRECT QUESTIONS
(INCLUDING DELIBERATIVE).

R. 117.

- | | |
|---------------------------------------|---------------------------|
| i. εἰπέ μοι εἰ ἐποίησας ταῦτα. | dic mihi num feceris hæc. |
| tell me whether you did these things. | |
| ii. ἀγνοεῖ θστις ἔστιν. | haud scit quis sit. |
| he is ignorant who it is. | |

Obs. ἀγνοεῖ τίς ἔστιν,
 he is ignorant who it is.

R. 118.

- | | |
|--|---|
| i. οἴδεν οὐδεὶς εἰ παίζει ή σπουδάζει, | no one knows whether he is joking or serious. |
| ii. σκοπῶμεν εἴτε δίκαιον εἴτε ἄδικόν ἔστι, | let us consider whether it be just or unjust. |
| iii. οὐ δῆλός ἔστι πότερον ποιήσει ταῦτα ή οὐ, | it is not plain whether he will do this or not. |

R. 119. ἤγνοει θστις εἴη (or τίς ἔστιν),
 he was ignorant who it was.

haud sciebat
quis esset.

Obs. See last example but one.

σκόπει εἰ δίκαια λέγω ή μή [δίκαια],
consider whether I speak what is just or not.

cogita utrum di-
cam quod jus-
tum sit, necne.

R. 120.

ἀπορῶμεν εἰ σιγῶμεν ή εἶπωμεν,
we are in doubt whether we are to be silent
or to speak.
οὐκ ἔχω ὅποι ἴω, I do not know where to go.

R. 121.

βούλει οὖν ἀπίωμεν,
do you wish us then to depart [ὅπως ἀπίωμεν].

Obs.

οὐκ εἶχον ὅποι ἴωμι, }
οὐκ εἶχον ὅποι ἴω, } I did not know where to go.

§ XX.—OBJECT CLAUSES.

R. 122. Verbs of stating (and thinking) take generally two constructions :—

i. $\delta\tau\iota$ or $\omega\varsigma$ with the indicative.

ii. The accus. (or nom., see R. 79), with the infin.

Obs. 1st. Of course the Rules of Sequence (R. 112–114) can be applied to the former construction.

Obs. 2nd. Some verbs prefer one or other construction, as :—

i. $\epsilon\pi\sigma\nu$ takes $\delta\tau\iota$ (or $\omega\varsigma$) with indic.

ii. $\lambda\acute{e}g\omega$ takes both constructions.

iii. $\phi\eta\mu\iota$ takes regularly the infinitive.

iv. $\delta\omega\kappa\omega$ and $\nu\omega\mu\acute{\iota}\omega$ (*I think*) take the infinitive.

Obs. 3rd. $\omega\nu\phi\eta\mu\iota$ is the phrase for *I deny*.

$\epsilon\phi\alpha\sigma\kappa\epsilon\nu$ (imperf.) is emphatic, *he asserted*.

R. 123. Verbs of the senses and of emotion, &c., regularly take the participle instead of the infinitive.

Obs. Verbs of emotion (particularly $\theta\alpha\nu\mu\acute{\alpha}\zeta\omega$, *I wonder*) often take ϵ with the indicative, instead of $\delta\tau\iota$ with the same, to represent a point as uncertain (from the dislike to making direct statements).

R. 124. Verbs of fearing, to express a fear of something happening, take :—

i. $\mu\acute{h}$ with the subjunctive, if it is feared as a probability.

ii. $\mu\acute{h}$ with the indicative, if it is feared as an actual fact.

Obs. 1st. The latter construction (as is natural) is most common in the case of some event in past time, and thus *decided*, (see first example). This construction does not suffer conversion, as the former does frequently.

Obs. 2nd. Verbs of fearing, to express a fear of something *not happening*, take $\mu\acute{h}$ $\omega\nu$ with both moods in like manner. (See R. 179).

§. XX.—OBJECT CLAUSES.

R. 122. (*See Obs. 2nd*).

Obs. 2nd.

- i. εἶπεν ὅτι ταῦτα ἀληθὴ εἴη,
εἶπεν ὅτι ταῦτα ἀληθὴ ἔστι, }
ii. ἔλεγεν ὅτι ταῦτα ἀληθὴ εἴη,
ἔλεγεν ὅτι ταῦτα ἀληθὴ ἔστι, } he said that these dixit hæc vera
ἔλεγεν ταῦτα ἀληθὴ εἶναι, things were true. esse.
iii. ἔφη ταῦτα ἀληθὴ εἶναι,

Obs. 3rd. οὐκ ἔφη ταῦτα ἀληθὴ εἶναι,
he denied that these things were true.

R. 123. *See R. 86-90.*

Obs. Θαυμάζω εἰ μηδεὶς ὑμῶν ὄργιζεται,
I wonder that none of you is angry.

οὐκ ἀγαπᾷ εἰ μὴ δίκην ἔδωκεν,
he is not contented with escaping punishment.

R. 124.

- i. δέδοικα μὴ ἀποθάνῃ, I fear that he will die.

- i. { δέδοικα μὴ τέθνηκεν, I fear that he is dead.
δέδοικα μὴ ταῦτα ἀληθὴ ἔστιν,
I fear that this is indeed true.

Obs. 1st. ἐδεδοίκειν μὴ ἀποθάνοι (sometimes ἀποθάνῃ),
I feared he might die.

Obs. 2nd.

δέδοικα μὴ οὐ ἀποθάνῃ, I fear he will not die.

δέδοικα μὴ οὐ τέθνηκεν, I fear he is not dead.

miror si nemo
vestrum irascitur.

timeo ne moria-
tur.

timeo ne mor-
tuus sit.

timeo ut moriatur.

timeo ut mortuus
sit.

R. 125. Verbs of **denying** and **hindering** take the **infinitive**.

Obs. 1st. There are several varieties of this construction :—

- i. The infinitive alone.
- ii. With the gen. of article (expressing separation).
- iii. With $\mu\bar{\eta}$ pleonastic.
- iv. With a combination of both the latter.
- [v. With the accus. of article (as object)—*rarely*].
- vi. With $\mu\bar{\eta}$ and this accus. combined.

Obs. 2nd. For $\mu\bar{\eta} \ o\bar{v}$ taking the place of $\mu\acute{\eta}$, see on the Negatives (R. 180).

R. 126. Verbs of **taking care that**, **striving for**, or **effecting**, take $\delta\pi\omega\varsigma$ or $\omega\varsigma$ with the **fut. indicative**.

Obs. 1st. They are also used with the aorist subjunctive, but here the clause must be considered rather final than an object. (R. 144. i.)

Obs. 2nd. The verb of taking care is often omitted idiomatically.

Obs. 3rd. For conversion of fut. indic., see R. 115.

Obs. 4th. The Negative is always $\mu\dot{\eta}$.



Obs. 1st.

- | | | |
|--|--|-----------------------------------|
| i. εἴργω σε τοῦτο ποιεῖν,
ii. εἴργω σε τοῦ τοῦτο ποιεῖν,
iii. εἴργω σε μὴ τοῦτο ποιεῖν,
iv. εἴργω σε τοῦ μὴ τοῦτο ποιεῖν,
[v. εἴργω σε τὸ τοῦτο ποιεῖν],
vi. εἴργω σε τὸ μὴ τοῦτο ποιεῖν, | } I prevent you
from doing
this. | prohibeo te quo
minushæcfacias |
|--|--|-----------------------------------|

Obs. 2nd. οὐκ εἴργω σε μὴ οὐ τοῦτο ποιεῖν,
I do not prevent you from doing this.

R. 126. φρόντιζε ὅπως μηδὲν αἰσχρὸν ποιήσεις,
take care that you do nothing base.

ἐπραξεν δπως ή πόλις ἐπὶ τοῖς ἔχθροῖς ἔσται,
he took measures that the city might be in
the power of the enemy.

Obs. 2nd.

δπως οὖν ἀξιοι τῆς ἐλευθερίας ἔσεσθε,
see that you be worthy of your freedom.

Obs. 4th. See first example of the Rule.

§ XXI.—RELATIVE CLAUSES.

R. 127. Ordinary Relative (*or adjective*) Clauses, with definite antecedent, are put in the Indicative.

Obs. For those with indefinite antecedent, see R. 129.

R. 128. Relative Clauses are also used (*as adverb clauses*) in the Indicative mood, to express :—

i. Cause. (*See R. 143. ii.*)

ii. Purpose, generally future. (*See R. 144. iii.*)

iii. Result. (*Rarely, see R. 146.*)

Obs. 1st. The Rules for Sequence already given, can be applied to Relative Clauses. (*See R. 112-114.*)

Obs. 2nd. Relative Clauses are much less used in Greek than in Latin, on account of the common substitute, viz., article and participle. (*See R. 84.*)

§ XXII.—COMPOUNDS OF $\ddot{\alpha}\nu$.

R. 129. Relative Pronouns are compounded with $\ddot{\alpha}\nu$ (as $\ddot{\alpha}\sigma\ddot{\alpha}\nu$, $\ddot{\alpha}\sigma\tau\iota\sigma\ddot{\alpha}\nu$, &c.) to express that their antecedent is indefinite.

Obs. 1st. Sometimes this indefinite relative is called Hypothetical. *Whoever does it means if anyone does it.*

Obs. 2nd. Not only pronouns, but many conjunctions and adverbs (when used indefinitely) are compounded with $\ddot{\alpha}\nu$, as :—

$\dot{\epsilon}\acute{\alpha}\nu$ ($\epsilon\acute{i}$ $\ddot{\alpha}\nu$) contracted into $\dot{\epsilon}\nu$ or $\ddot{\alpha}\nu$.

$\delta\tau\alpha\nu$ ($\ddot{\sigma}\tau\epsilon$ $\ddot{\alpha}\nu$), $\dot{\epsilon}\pi\epsilon\iota\delta\alpha\nu$ ($\dot{\epsilon}\pi\epsilon\iota\delta\eta$ $\ddot{\alpha}\nu$).

$\delta\theta\epsilon\nu$ $\ddot{\alpha}\nu$, $\delta\pi\iota\iota\nu$ $\ddot{\alpha}\nu$, $\pi\rho\iota\nu$ $\ddot{\alpha}\nu$, $\dot{\epsilon}\omega\iota\nu$ $\ddot{\alpha}\nu$, &c.

Obs. 3rd. The force of $\ddot{\alpha}\nu$ when thus used as a suffix, is the same as that of *—ever* or *—cunque*.

R. 130. All Compounds of $\ddot{\alpha}\nu$ require the subjunctive mood. In Historic Sequence the optative is generally used (the vivid construction being rare), in which case $\ddot{\alpha}\nu$ must be dropped.

Obs. For list, see next §.

§ XXI.—RELATIVE CLAUSES.

R. 127.

ταῦτα ἡ νῦν ὄρῳ ἐκπλήσσει με,
these things, which I now see, astonish me.

quæ nunc video.

R. 128.

- i. θαυμαστὸν ποιεῖς, δες ἡμῖν οὐδὲν δίδωσ, you act strangely in giving us nothing.
- ii. πρέσβεις οὐ εἰρήνην αἰτήσονται, to ask peace.
- iii. οὗτως θραυσὺς δύτις ἀπειθήσεις μοι, so bold as to disobey me.

qui nihil nobis
des.
qui pacem pe-
tant.
qui mihi parere
nolis.

§ XXII.—COMPOUNDS OF *ἄν*.

R. 129.

οὐδεὶς ἀν ἐν ἀπορίᾳ ἵδης ὀφελήσεις;
will you assist those whom you may see in
difficulty? (= whomever you see).

quoscumque in
angustiis videris
eis opitulaberis?Obs. 2nd. *ἴαν, ἢν, or ἀν ἵδης*, if you should see.*ὅταν or ἐπειδὰν ἵδης*, whenever you see.quandocunque,
videris.*ὅποις ἀν ἵης*, wherever you go, &c., &c.

quocunque ieris.

Obs. 3rd. [This is one of the few points in which the Latin and Greek uses of the subjunctive agree].

R. 130.

οὐδεὶς ἐν ἀπορίᾳ ἵδοι, ὀφέλει,
those whom he saw in difficulty, he used to assist.

quoscumque vi-
deret opitulatus
est,

[οὐδεὶς ἀν ἐν ἀπορίᾳ ἵδη ὀφέλει is rare].

§ XXIII.—CORRELATIVE CLAUSES.

Obs. Correlative Clauses are exactly *the same as relative clauses*, except that the *antecedent* is expressed, and has a form *corresponding*, in a fixed way, with the relative pronoun.

R. 131. Care must be had that the **Demonstrative Pronoun** as antecedent is put with the **principal verb**, and the **Relative** with the **dependent verb**. The **order of the clauses is immaterial.**

Obs. 1st. This rule is the key to all the difficulty usually found in translating Correlative Sentences.

Obs. 2nd. *The more the more* is to be translated by $\delta\sigma\varphi$ $\tau\alpha\sigma\omega\tau\varphi$, with comparative adjectives or adverbs.

R. 132. The following are the **principal correlatives** in all their forms :—

Obs. 1st. Note the fixed way in which they mostly correspond, and also how much fuller the list is than the same list in Latin.

INTERROGATIVE		
	DIRECT	INDIRECT
Who?	... τίς;	ὅστις
How many? How great?	{ πόσος; πόσος;	ὅπόσος
Of what sort?	... ποῖος;	ὅποῖος
Which of two?	... πότερος;	ὅπότερος
ADVERBS AND		
Where?	... ποῦ;	ὅπου
Whither?	... ποῖ;	ὅποι
Whence?	... πόθεν;	ὅπόθεν
Which way?	... πῇ;	ὅπῃ
When?	... πότε;	ὅπότε
How?	... πῶς;	ὅπως

Obs. 2nd. In practice, very often there is confusion between the indirect interrogatives and relatives. (See also R. 117. Obs. on use of direct for indirect interrogative).

§ XXIII.—CORRELATIVE CLAUSES.

R. 131. οὐκ ἔδωκά σοι τοσαῦτα ὥστα ἐθέλω,
I have not given you as much as I wish.
ὥστα ἐθέλω, οὐ τοσαῦτα ἔδωκά σοι,
as much as I wish, I have not given you. non tanta tibi
dedi quanta volo.

Obs. 2nd.

τοσούτῳ μᾶλλον οὐκ ἐθέλεις, ὅσῳ μᾶλλον αἰτῶ σε, (or)
ὅσῳ μᾶλλον αἰτῶ σε, τοσούτῳ μᾶλλον οὐκ ἐθέλεις,
the more I ask you, the more you refuse (or)
you refuse the more, the more I ask you. (See
R. 12. iv.)

R. 132.

Obs. 1st. ποῖος εἰ;
ἐρωτᾶς ὅποῖός εἰμι;
οὐκ εἰμὶ [τοιοῦτος] οἷον νομίζεις.

quo magis rogo
te, eo magis re-
cusas (or) eo ma-
gis recusas, quo
magis rogo te.

qualis es?
rogas *qualis sim?*
non sum *qualem*
putas.

DEMONSTRATIVE		RELATIVE	
DEFINITE	INDEFINITE	DEFINITE	INDEFINITE
{ δόδε οὗτος	τις	ἥς	ἥς ἀν
{ τόσος-δε τοσούτος	ποσός	ὅσος	ὅσος ἀν
{ τοῖος-δε τοιοῦτος	ποιός	οἷος	οἷος ἀν
ἔτερος	ποτερός		

CONJUNCTIONS

ἐνθα	πού	οῦ	οῦ ἀν
ἐνθάδε	ποὶ	οῖ	οῖ ἀν
ἐνθεν	ποθέν	ὅθεν	ὅθεν ἀν
τῇ-δε	πῇ	ῇ	ῇ ἀν
τότε	ποτέ	ጀτε	ጀταν
(τ)ώς	πώς	ώς	ώς ἀν

Obs. 2nd. ὅστις used as relative frequently; also,
not so frequently, ὡρᾶς οὖν ἡμᾶς, ὅσοι ἔσμεν (for ὅποις);
do you see us, how many we are?

§ XXIV.—RELATIVE ATTRACTION.

R. 133. The Relative is usually attracted to the case of its antecedent, when the attraction is from the accusative to the genitive or dative.

Obs. Attraction is most common when the antecedent is a demonstrative pronoun, and is merely defined or restricted by the relative clause.

R. 134. In the above case, the demonstrative pronoun is omitted (and appears only in influencing the case of the attracted Relative).

Obs. This construction is called *Attic Attraction*.

R. 135. There are certain phrases with Relatives declined throughout in an attracted form, as ὁ οὗτος σὺ ἀνήρ and οὐδεὶς δύστις οὐ.

Obs. The latter of these is a case of *inverse attraction*, in which the Relative attracts its antecedent. It is a much less common form than the former, except indeed when the antecedent follows its relative

§ XXV.—TEMPORAL CLAUSES.

R. 136. ‘When,’ in the historic narration of events, is to be translated by ἐπεί, or ως with indicative, if the time is past.

Obs. 1st. ἐπειδή is also used—it means *after that*.

Obs. 2nd. This indicative, though it depends grammatically on a historic verb, never suffers conversion, unless in Oratio Obliqua. (See R. 158, and cp. R. 130).

R. 137. In future time these clauses have an indefinite force. Hence the compounds of ἄν, (ἐπειδάν, δύταν), are used with the subjunctive. (For conversion, see R. 130).

Obs. 1st. ‘As soon as ever’ is ἐπεὶ τάχιστα, ἐπειδάν τάχιστα.

§ XXIV.—RELATIVE ATTRACTION.

R. 133. *ἐν τῷ ἀστεῖ φῶ οἰκοῦμεν,*
in the city which we inhabit.

R. 134. *ἐπιθυμῶ ὅν ἔχεις [τούτων δ],*
I desire those things that you have.
πρὸς οἷς ἐπράξεν [τούτοις δ],
in addition to the things he had done.

R. 135. *ἐπαινῶ οἶον σὲ ἄνδρα (for οἶος σύ),*
I praise a man like you.

οὐδενὶ ἔτῳ οὐκ ἀπεκρίνατο (for οὐδείς),
there was no one whom he did not answer.

[urbem quam
statuo vestra
est]. (*Virgil*).

Obs. Cp. *ὅν εἴδεις ἄνδρα οὗτός ἐστι,*
this is the man you saw.

§ XXV.—TEMPORAL CLAUSES.

R. 136. *ἐπεὶ ταῦτα ἐποίησεν, ἀπῆλει,*
when he had done this, he departed.

Obs. 1st. *ἐπειδὴ ἐτέλεσεν, ἀπῆλει,*
after that he had finished, he departed.

Obs. 2nd. *See last sentence.*

R. 137. *ἐπειδὰν ταῦτα ποιήσῃς, ἀπιθῇ,*
when you have done this, depart.

Obs. 1st. *ἐπειδὰν τάχιστα λέξῃ τοιαῦτα, τύπτε αὐτόν,*
as soon as ever he says such a thing, strike him.

Obs. 2nd. ‘*When*,’ with an antecedent (expressed or understood), is used merely to define the time of the principal clause and must be translated by *ότε*. This is a difficult point, and will perhaps be best understood by the examples, and by further experience. N.B.—There is exactly the same difference between *cum with indicative, and with subjunctive*.

Obs. 3rd. ‘*Since*,’ = ‘*from the time when*,’ is *έξ οὗ* with the indicative.

R. 138. ‘*While*,’ ‘*as long as*,’ is *ἐν ω̄*, or *ἔως* with indicative for past or present time, *ἔως* [*ᾶν*] with subjunctive for future time.

Obs. ‘*All the time that*,’ is *ὅσον χρόνον*.

R. 139. ‘*Until*’ (depending on affirmative clause), is *ἔως* with indicative for past time, *ἔως* [*ᾶν*] with subjunctive for future time.

R. 140. ‘*Before*’ (depending on affirmative clause), is *πρίν* with infinitive.

R. 141. ‘*Before*’ or ‘*until*’ (depending on negative clause), is *πρίν* with indicative for past time, *πρὶν* [*ᾶν*] with subjunctive for future time.

Obs. 1st.—The *Subjunctive* is used for future time, inasmuch as the latter is essentially *indefinite*.

Obs. 2nd. *πρίν*, after a negative clause, takes the infinitive rarely, i.e., when it cannot naturally be translated by ‘*until*’.

Obs. 3rd. Other forms for ‘*until*’ are *μέχρι(s)* *ἄχρι*, &c. These, as well as *ἔως*, *πρίν*, with subjunctive, are so indefinite of their own force, that *άν* is frequently, though not always, omitted. (See R. 129).

Obs. 4th. *πρότερον* is used for *πρίν* with the indicative, and *ή* is frequently added to either when so used.

Obs. 5th. For the conversion of indefinite clauses with *πρὶν* *άν*, *ἔως* *άν*, &c., see R. 130.

R. 142. Very frequently **participles** take the place of **Temporal Clauses**. (See R. 85. iii.)

Obs. When the Participle is just prior in time to the principal clause (i.) *εὐθύς* and *αὐτίκα*, when it is coincident in time (ii.) *ἄμα* and *μεταξύ* are frequently added.

Obs. 2nd. τὸ κατ' ἀρχὰς, ὅτε Ὀλυνθίους ἀπήλαυνον,
at the beginning, when they were
driving away the Olynthians.

cum Olynthios
rejeciebant.

Cp. ἐπεὶ ἤλασαν Ὀλυνθίους,
having driven away the Olynthians.

cum Olynthios
rejecissent.

Obs. 3rd. ἐξ οὐ ἀπέθανεν, ἐρῆμοι ἐσμεν,
since he died, we have been desolate.

postquam mor-
tuus est.

R. 138. ὡς ἐκάθευδε, πάντες ἐσιώπων,
as long as he slept, all kept silent.
ὡς καθεύδῃ, σιωπᾶτε,
as long as he sleeps, keep silent.

dum dormit.

dum dormiat.

R. 139. ἐμάχοντο ὡς οἱ πολέμιοι ἀνεχώρησαν,
they fought till the enemy retired.
δεῖ μάχεσθαι ὡς νικήσωμεν,
we must fight till we conquer.

donec pedem re-
tulerunt.

donec vicerimus.

R. 140. πρὶν ἔκπυστος γενέσθαι, προσῆλθεν,
he came up, before he was discovered.

antequam mani-
festus fuit.

R. 141. οὐκ ἀπεκρίνατο, πρὶν ἐπύθετο,
he did not answer, before (until) he heard.
οὐκ ἀποκρινοῦμαι, πρὶν πύθωμαι,
I will not answer, before (until) I hear.

antequam au-
divit.

antequam au-
diero.

Obs. 5th.

ἔδειτό με μὴ ἀποκρίνασθαι πρὶν πυθοίμην,
he begged me not to answer till I should hear.

antequam au-
diissem.

R. 142. ποιήσαντες ταῦτα,
when they had done these things.

Obs. (i.) εὐθὺς γενόμενοι, as soon as we are born.

ἀντίκα ἀκούσαντες, as soon as they had heard.

(ii.) ἀμα or μεταξὺ δειπνοῦντες, while dining
(or in the middle of dinner).

§ XXVI.—CAUSAL CLAUSES.

R. 143. Cause may be expressed in four ways as follows :—

- i. By *ὅτι*, *διότι*, *ἐπεί*, *ἐπειδή*, *ὡς*, with **indicative** (neg. *οὐ*).
- ii. By **relative pronoun** with **indicative** (neg. *μη*).
- iii. By *διά* with the **article** and **infinitive** (R. 75).
- iv. By a **participle** (frequently with *ὡς*, *ἄτε*, to express the assigned cause. R. 85. v.)

Obs. 1st. *ὅτι*, *διότι* (=because) are emphatic, and usually follow the principal sentence; *ἐπεί* and *ὡς* (=since) are less so, and usually precede the principal sentence.

Obs. 2nd. The Participle is sometimes in the form of a *genitive absolute*, though not always.

§ XXVII.—FINAL CLAUSES.

R. 144. Purpose is expressed in various ways as follows :—

- i. By *ἵνα*, *ὡς*, *ἵπως*, with **subjunctive**.
- [ii. By *ἵπως*, with **future indicative**].
- iii. By **relative pronoun**, with **future indicative**. (R. 128. ii.)
- iv. By a **future partic.**, with or without *ὡς*. (R. 85. vii.)
- v. By the **infinitive** (with or without the gen. of the article. R. 76. 82).

Obs. 1st. These clauses follow the Rules of Sequence, as given above. (R. 112-116).

Obs. 2nd. For *ὡς*, *ἵπως*, after verbs of *taking care*, &c., see Object Clauses (R. 126)

§ XXVI.—CAUSAL CLAUSES.

R. 143.

i. See Obs. 1st.

- ii. ἀπώλεσας ἡμᾶς, διὰ Φίλιππον ἐθώπευες.
- iii. ἀπώλεσας ἡμᾶς, διὰ τὸ Φίλιππον θωπεύειν.
- iv. ἀπώλεσας ἡμᾶς, Φίλιππον θωπεύων,
you destroyed us, by fawning on Philip.

Obs. 1st.

ἀπώλεσας ἡμᾶς, διότι Φίλιππον ἐθώπευες,
you destroyed us, because you fawned on Philip.
ὡς ἐθώπευες Φίλιππον, ἀπώλεσας ἡμᾶς,
since you fawned on Philip, you destroyed us.

Obs. 2nd.

τούτων ὥδε ἔχόντων, εὐδαιμονίζω σε,
as these things are so, I think you happy.

§ XXVII.—FINAL CLAUSES.

R. 144.

- | | |
|---|--------------------------------|
| i. πάρεσμεν ἵνα βοηθήσωμέν σοι. | } ut subveniamus
} tibi. |
| [ii. πράττομεν δπως βοηθήσομέν σοι]. | |
| iii. πάρεσμεν οἵτινες βοηθήσομέν σοι. | qui subvenia-
mus tibi. |
| iv. πάρεσμεν (ώς) βοηθήσοντές σοι. | subventuri tibi. |
| v. πάρεσμεν βοηθεῖν σοι, οὐ τοῦ βοηθεῖν σοι,
we are present to help you. | (causâ subveni-
endi tibi). |

Obs. 1st. παρῆμεν ἵνα βοηθήσαιμέν σοι.
ἐπράττομεν ως βοηθήσομέν σοι,
we were present to help you.

Obs. 3rd. *ἴνα* is used with past indic. to express a *purpose in Past time*, which is now impossible (called *Hypothetical Indicative*).

Obs. 4th. *ὡς* with future partic. often indicates a *pretended* or *presumed* purpose.

Obs. 5th. Negative Purpose is expressed by *διπώς μή* or *ἴνα μή*.

§ XXVIII.—CONSECUTIVE CLAUSES.

R. 145. Result is generally expressed by *ώστε*.

- i. With **infinitive** (neg. *μή*), if the result be viewed merely as **what naturally follows** from an action. [**Natural Result**].
- ii. With **indicative** (neg. *οὐ*), if the result be viewed as **what actually follows** from the action. [**Actual Result**].

Obs. The phrases, *ώστε*, *ἐφ' ᾧ*, *ἐφ' ὅτε*, are often used with the meaning 'on condition that.'

R. 146. Result is also expressed by the relative pronoun *ὅστις* with **indicative**.

Obs. *οὗτος* generally occurs (or may be understood) in the principal clause.

Obs. 3rd.

ἔδει παρεῖναι, ἵνα ἔβοηθήσαμέν σοι,
we ought to have been present to assist you.
(Plainly the purpose here is impossible now.
Cp. Conditional Sentences, fourth form).

Obs. 4th.

ἥλθεν ὡς διαλεξόμενός μοι,
he came as though intending to converse with me.

tanquam collo-
caturus.

Obs. 5th.

πάρεσμεν, ὅπως μὴ δυστύχης,
we are present, that you may not suffer ill.
παρῆμεν, ἵνα μὴ δυστύχοις,
we were present, that you might not suffer ill.

ne patiaris mala.

ne patereris
mala.

§ XXVIII.—CONSECUTIVE CLAUSES.

R. 145.

i. *οὐχ οὗτως ἀγαθός ἐστιν ὥστε νικᾶν σέ,*
he is not brave enough to conquer you.

ut vincat te.

ii. *οὗτως ἀγαθὸς ἦν ὥστε πάντας ἐνίκησεν,*
he was so brave that he conquered them all.

erat ita fortis ut
omnes vicerit
(*not* vinceret).

Obs.

εἰρήνην ἐποίησαν ὥστε τὰ σφέτερα ἔχειν ἔκαστοι,
they made peace on condition that each should
keep their own.

R. 146.

*οὐδεὶς οὗτως ἀνόητος ἐστιν, ὅστις πόλεμον ἀντ’
εἰρήνης αἴρεται, no one is so foolish as to prefer
war to peace.*

nemo ita stultus
est, qui bellum
paci anteponat.

Obs. (*See first and last Examples*).

§ XXIX.—CONDITIONAL CLAUSES.

R. 147. There are four forms of the Conditional sentence, which may be distinguished (i.) according to the sort of supposition in the Protasis (*or if clause*), (ii.) according to the time referred to in the Apodosis (*or the result following from the if clause*).

- R. 148.** i. The First form supposes facts, *i.e., statements made as such.*
- ii. The Second form supposes probabilities, *i.e., statements made as such.*
- iii. The Third form supposes possibilities, *i.e., statements made as such.*
- iv. The Fourth form supposes impossibilities, *i.e., statements made as such.*

Obs. The distinction between probability and possibility must not be taken in too strict a sense, but only as to the probability that the point at issue will be cleared up. The true distinction is, therefore, between the *practical* and the *speculative*.

R. 149. The First form refers to any time.

The Second and Third forms refer to future time.

The Fourth form refers to past time.

Obs. When the action is *prolonged*, the fourth form may extend also to the present time; and this use is very frequent and deserving of attention. (See 1st Obs. on following page).

R. 150. The First form takes the Indicative (any tense) in both Protasis and Apodosis.

R. 151. The Second form takes *έαν* with subjunctive in the Protasis, and (usually) the future indicative in the Apodosis.

§ XXIX.—CONDITIONAL CLAUSES.

148. i. If we are men, we shall fight for our country.
 ii. If we conquer, our country will be saved.
 iii. If we should fall, our country would avenge us.
 iv. If we had been traitors, we should have ruined our country.

R. 149. A study of these and like examples will teach how to distinguish between the *four sorts of supposition* in English. It is important to observe that there is not any *special form* in English as in Greek—the distinction being found in the *meaning*. That between the second and third form is often a slight shade of thought. By a *statement made as an impossibility* (called also a *non-fact*), is meant what is contrary to the facts as we know them. Hence the 4th form can never be used of future time, whereas the 2nd form for Probabilities, and the 3rd form for Possibilities, can only be used of future time.

R. 150. (*For English see above*).

εἰ ἄνδρες ἔσμεν, ὑπὲρ τῆς πόλεως μαχούμεθα.

si viri sumus.

R. 151. έὰν νικήσωμεν, ἡ πόλις σωθήσεται.

si vicerimus.

R. 152. The Third form takes $\epsilon'i$ with optative in the Protasis, and the optative with $\ddot{a}v$ in the Apodosis.

R. 153. The Fourth form takes $\epsilon'i$ with past indicative in the Protasis, and the past indicative with $\ddot{a}v$ in the Apodosis.

Obs. 1st. The *Aorist* is used of *momentary actions in past time*, the *Imperfect* of actions *prolonged or continuing to the present time*.

Obs. 2nd. When $\ddot{a}v$ occurs in the Apodosis, it may come after any emphatic word, and may be repeated if there are several of them. It can never be first in a clause, (although it must be carefully distinguished from $\ddot{a}v$ as a mere suffix to pronouns and adverbs). [Rarely $\ddot{a}v$ is omitted in the 4th form, in which case it must be supplied from the context].

Obs. 3rd. The Protasis may be often expressed by a Partic. (See R. 85. iv.). It may also be dropped (as in Eng., *I should like to go* [*i.e., if I could*]).

Obs. 4th. Occasionally a *wish*, *command*, or some other form of speech may take the place of the Apodosis, especially in the *first* and *second* forms.

§ XXX.—CONCESSIVE CLAUSES.

R. 154. When $\epsilon'i\ kai'$ ($\dot{\epsilon}\dot{a}v\ kai'$), or $kai'\ \epsilon'i$ ($k\ddot{a}v$) are used with one of the above forms, they have what is called a Concessive force (which we express by ‘*although*’, ‘*notwithstanding*’).

Obs. For the difference between $\epsilon'i\ kai'$ and $kai'\ \epsilon'i$, (see § xxxiv. No. 24).

R. 155. Another common way of expressing Concession (or Limitation) is by the partic., generally with $kai'\pi\epsilon\rho$ prefixed. (See also R. 85. vi.)

Obs. $\delta\mu\omega s$ will frequently occur in the principal sentence.

R. 152. εἰ ἀποθάνοιμεν, ή πόλις ἡμῖν τιμωρήσειν ἀν. si moriamur.

R. 153.

εἰ προδόται ἐγενόμεθα, ἀπωλέσαμεν ἀν τὴν πόλιν.

sifuissemus pro-ditores.

Obs. 1st.

εἰ προδόται ἡμεν, ἀπώλλυμεν ἀν τὴν πόλιν,
if we were traitors now (*and we are not*), we
should be ruining our country.

si essemus pro-ditores.

Obs. 2nd.

τάχ' ἀν ἀχθόμενοι, κρούσαντες ἀν με, ρἀδίως
ἀν ἀποκτείνατε, perhaps being angry, you might
strike me and readily put me to death.

Obs. 3rd. ἡδέως ἀν ἴοιμι.

velim ire.

Obs. 4th. Εὰν θῆσ τινὰ ρἀθυμοῦντα, κόλαζε αὐτόν,
if you see anyone loitering, punish him.

§ XXX.—CONCESSIVE CLAUSES.

R. 154.

εἰ καὶ ἐν ἀπορίᾳ ἐσμέν, ὅμως οὐκ ἀδικήσομεν,
though we are in difficulties, we will not do wrong.
καὶ εἰ ἐν ἀπορίᾳ μείζονι εἴημεν, οὐκ ἀδικοῦμεν ἀν,
even though we should be in greater difficulties, we
should not do wrong.

R. 155.

καίπερ ἐν ἀπορίᾳ δυτες, ὅμως οὐκ ἀδικήσομεν,
though we are in difficulties, yet we will not do wrong.

§ XXXI.—ORATIO OBLIQUA.

R. 156. All tenses remain exactly the same as they would have been in the corresponding **Oratio Recta** (or actual words used by the speaker).

Obs. Very often the English is ambiguous, and care must be used in deciding what would be the speaker's actual words. For instance in the phrase *he said that he would come*, the words used would be *I will come*. But in the phrase *he said that he would do it for a large sum of money*, the words used would be *I would do it for a large sum of money*.

R. 157. The moods are as follows. In **Principal Sentences**, after verbs of **stating** (and **thinking**), there are two constructions :—

i. ὅτι or ως with the **indicative**. (*For Historic Sequence see R. 112-114*).

ii. The **infinitive**.

After verbs of the **senses** :—

iii. The **participle**.

R. 158. In **Dependent Clauses** the **same mood** as in **Oratio Recta** (the rule for **Historic Sequence** being often in force).

Obs. When the principal sentence is in the infinitive, sometimes the Dependent clause is attracted to the same mood.

R. 159. **Questions** are treated exactly as **Dependent Clauses**.

Obs. Warning has already been given that in Greek the Subjunctive is never employed in a clause or question, merely because it is Dependent. The Subjunctive indeed may occur in Indirect Questions, or in **Oratio Obliqua**, but only when it would also occur in the direct form.

R. 160. **Commands** are put in the **infinitive**; if there is a subject expressed, it will of course be in the **accusative**.

§ XXXI.—ORATIO OBLIQUA

R. 156.

ἔφη εἶναι, he said that he was (= εἰμι in O. R.) dixit se esse.

Obs.

- | | |
|--|-------------------------|
| ἔφη παρέσεσθαι, | dixit se iturum esse. |
| he said that he would come (= παρέσομαι in O. R) | |
| ἔφη ποιῆσαι ἀν πολλῶν χρημάτων, | dixit se facturum esse. |
| he said that he would do it for a large sum of money (= ποιήσαιμ' ἀν in O. R.) | |

R. 157.

ἔφη (ἐνόμισεν),
i. ὅτι τοῦτο ἀληθές ἐστιν (or εἴη).

- ii. τοῦτο ἀληθές εἶναι,
he said (thought) that this was true.
iii. ἤσθετο τοῦτο ἀληθές δν,
he perceived that this was true.

R. 158.

ἔφη ταῦτα ἄ ἔχει (or ἔχοι), πλείστου ἄξια εἶναι,
he said that those things which he had were very valuable.

Obs.

ἔφη, ἐπειδὴ οὐ ἐκβῆναι τὴν ψυχήν, πορεύεσθαι μετὰ πολλῶν (*Plato*), he said that he went away with a large number, after that his soul was gone out of him.

R. 159. ἤρετο εἰ πιστεύοιεν ἑαυτῷ,
he asked if they believed him (= πιστεύετε in O. R.)
ἤρετο ὅστις εἴη (or τίς ἐστιν), he asked who it was.

Obs.

πόρει τί ποιήσῃ (or ποιήσειε),
he was at a loss what to do (*direct form ποιήσω, subj.*)

R. 160. ἐκέλευσε πάντας παρασκευάζεσθαι εἰς μάχην,
he ordered all to prepare for battle.
he gave orders that all should prepare for battle.

§ XXXII.—CONDITIONAL CLAUSES IN O. O.

R. 161. The **Apodosis** is treated as a **Principal Sentence**; we may therefore get:—

- i. ὅτι or ως with indicative or optative.
- ii. The infinitive.
- iii. The participle (*if depending on verb of the senses*).

R. 162. If ἀν occur in the Direct form (see R. 152-3), it will be retained with the infinitive or participle.

R. 163. The **Protasis** is treated as a **Dependent Clause**. Hence it is usually the same as in Oratio Recta, or may be converted by Historic Sequence.

Obs. 1st. In the second form *Conversion* (see R. 112) is rare, as the form would thereby become confused with the third.

Obs. 2nd. Note—that when the infinitive or participle occurs with ἀν, the Protasis will alone show in any case whether the Apodosis in the Direct Form would be Optative or Indicative, *i.e.*, whether it belongs to the Third or Fourth Form.

§ XXXII.—CONDITIONAL CLAUSES IN O. O.

R. 161. *The same Examples occur as were given above in the Direct Form. (See R. 150-153).*

- i. ἐφη ὅτι εἰ ἄνδρες εἰσὶν (or εἰεν), ὑπὲρ τῆς πόλεως μαχοῦνται.
- ii. ἐφη εἰ ἄνδρες εἰσὶν (or εἰεν), ὑπὲρ τῆς πόλεως μαχεῖσθαι.
- iii. ἦδη αὐτοὺς . . . μαχουμένους.

R. 162. ἐφη, εἰ προδόται ἐγένοντο, ἀπολέσται ἀν τὴν πόλιν.

ἦδη : ἀπολέσαντας ἀν τὴν πόλιν.

R. 163. (See Examples of R. 161).

Obs. 1st. ἔὰν νικήσωνται, rather than εἰ νικήσαιεν, which might seem to imply that victory was not probable.

§ XXXIII.—THE NEGATIVES.

Obs. 1st. The following rules depend on a fundamental distinction in the use of οὐ and μή, viz., that while οὐ belongs properly to statements about things existing outside us, μή is found in clauses that express directly the thoughts (or feelings) existing within us.

Obs. 2nd. Examples for the following rules must be supplied from the preceding §§, which are referred to. In many cases negatives actually occur therein, and when they do not, they can be inserted according to these rules.

R. 164. In simple sentences (§§ xv.-xix.), use :—

οὐ with <i>direct statements</i> , and <i>simple questions</i> (direct or indirect).	μή with <i>wishes, commands, prohibitions, and deliberative subjunctive</i> .
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R. 165. With the Infinitive (§§ xi.-xxxii.), use :—

οὐ when the infin. represents <i>the indicative</i> (in O. O.)	μή in all other cases.
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R. 166. With a Participle, *without article* (§§ xii.-xiii.), use :—

οὐ to express <i>manner, means,</i> <i>or time.</i>	μή to express <i>condition, [cause], concession, or purpose.</i>
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Obs. For the *Participle with Article* (which is always equivalent to a Relative Clause, R. 84), see Rule for Relative Clauses (R. 168).

R. 167. In Object Clauses (§ xx.), use :—

οὐ after verbs of <i>stating</i> and <i>thinking</i> , and of the <i>senses</i> .	μή after verbs of <i>fearing, hindering, and taking care, &c.</i>
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R. 168. In Relative Clauses (*adjectival*, §§ xxii.-xxii.), use :—

οὐ when the antecedent is *definite*.

μή when the antecedent is *indefinite*.

R. 169. In Temporal Clauses (§ xxv.), use :—

οὐ with the *indicative*.

μή with the *subjunctive* (or *infinitive*).

R. 170. In Causal Clauses (§ xxvi.), use :—

οὐ after a *conjunction* (as ὅτι, ἐπεί, ἐπειδή).

μή after a *relative*, or with the *infinitive* [or *participle*].

R. 171. In Final Clauses (§ xxvii.), use :—

οὐ *never*.

μή *always*.

R. 172. In Consecutive Clauses (§ xxviii.), use :—

οὐ with the *indicative*.

μή with the *infinitive*.

R. 173. In Conditional (and Concessive) Clauses (§§ xxix.-xxx.), use :—

οὐ in the *apodosis*.

μή in the *protasis*.

R. 174. In Oratio Obliqua (§ xxxi.), use :—

οὐ only if it would be used in the *actual words* spoken. (So with *optative by conversion*).

μή only if it would be used in the *actual words* spoken. (So with *optative by conversion*).

R. 175. Negatives are repeated in Greek by means of compounds *οὐδεῖς*, *οὐδέ*, *οὐτε*, *μηδεῖς*, *μηδέ*, *μήτε*, &c. They (i.) strengthen one another (ii.) except when they belong to different predicates.

Obs. The simple forms *οὐ* and *μή*, when coming after the compound forms, can only be used in the latter way.

R. 176. The compounds of *οὐ* and *μή* always follow the rules for the use of the simple forms.

Obs. There is a use of *οὐ* called *privative*, by which it may be used in spite of the above rules. It is so closely connected with certain words as to become, as it were, an *unchangeable prefix*.

R. 177. *οὐ μή*, when used with the 2nd pers. sing. of the future indicative implies a strong prohibition.

R. 178. *οὐ μή*, when used with any other pers. of the future indicative, or with the aorist subjunctive, implies a strong denial.

R. 179. *μὴ οὐ* is used with the subjunctive (or sometimes the indicative), after verbs of fearing, to express a fear that something will not happen.

R. 180. *μὴ οὐ* is used with the infinitive (*instead of μὴ redundant*, see R. 125) after verbs of denying and hindering, when those verbs are qualified by a negative, or question equivalent to a negative.

Obs. *μὴ οὐ* also follows idiomatically certain words of *quasi-negative* meaning, as *αἰσχρόν*, *δεινόν*, *ἀδύνατον*, *αἰσχύνομαι*.

R. 175. (i.) μὴ λέξης ταῦτα μηδενί, do not tell this to anyone.

(ii.) οὐδέν ἔστιν ἀνόητον ὃ οὐκ ἔπραξεν,
there is nothing foolish which he did not do.

R. 176.

ἀπῆλθεν ἵνα μηδεὶς μήτε ἵδοι μήτε ᾁκούσαι,
he went away that no one might either see or hear.

Obs. εἰ οὐκ ἔᾷς με ἵέναι, ἀπόλωλα,
if you forbid me to go, I am undone. (*Here οὐκ ἔάω is a single unchangeable expression, and οὐ is called privative.*)

R. 177. οὐ μὴ ποιήσεις ταῦτα, you must not do this.

R. 178. οὐ μὴ ποιήσει ταῦτα, he certainly will not do it.
οὐ μὴ ποιήσῃς ταῦτα, you will never do it.

R. 179. δέδοικα μὴ οὐ θάνη, I fear he will not die.
δέδοικα μὴ οὐ τέθνηκε. I fear he is not dead.

R. 180. οὐκ ἀρνοῦμαι ταῦτα μὴ οὐκ ἀληθῆ εἶναι,
I do not deny that this is true.
τι κωλύει σε μὴ οὐ ποιεῖν ταῦτα;
what prevents your doing this?

Obs. αἰσχρὸν τὸ μὴ οὐ τἀληθες εἰπεῖν.
it is not honourable not to tell the truth.

§ XXXIV.—THE PARTICLES.

1. ἀεί. i. *Always.* ii. Frequently has the meaning of *successively, from time to time;* as, ὁ ἀεί βασιλεύς, the king for the time being.
2. ἀλλὰ γάρ. i. Irregularly used for ἀλλ' ἐπει, *but since.*
Obs. (This is generally explained by an ellipse).
ii. Introducing an objection, *but yet* (=at enim).
3. οὐ γάρ ἀλλά, *however.*
4. ἀλλὸ τι; (is it anything else than ?) = *nonne?*
5. ἀλλως τε καὶ (both otherwise and) = *especially.*
6. ἅμα . . . καὶ, *no sooner . . . than.*
7. ἄν. i. As an affix to pronouns and adverbs to give an indefinite force, only used with subj. mood. ὃς ἄν = *qui-cunque.* (See R. 129).
ii. Used with indicative, optative, infin., and partic., to give a hypothetical force (see R. 152–3), and sometimes to give the force of indefinite frequency. (R. 66. Obs. 2nd).
8. ἄρα; is strongly interrogative, and first word in clause
9. ἄρα, *accordingly, therefore,* never first word.
10. ἄτε, *inasmuch as* (=quippe), used with a participle, giving reason.
11. γάρ. i. Often used where in English there is hardly an equivalent, as to introduce some matter previously announced (as the proof after *τεκμήριον δέ*).
ii. Sometimes = *yes*, in answer to a question, in a statement giving a reason.
iii. Gives emphasis in questions τι γάρ; *how so?*
οὐ γάρ; *is it not so?*
πῶς γάρ οὐ; *certainly*
12. γοῦν (*γέ οὖν*, stronger than *γέ*, at least) *at all events.*
13. γέ δή, γέ μήν, *surely.*
- δέ. i. Properly corresponds to *μέν*, and introduces a contrast, being translated by *but*, (and *μέν*, when it is omitted, can often be understood).
ii. The opposition is so slight sometimes, that it is either untranslateable, or = *and*.
iii. It sometimes is used to introduce an apodosis.

14. δή is a shortened form of ήδη = *already* (= *iam*).

i. It emphasises a word, *ἄγε δή*, *τότε δή*.

ii. It emphasises a sentence, referring to what precedes, *οὐ δεῖ δὴ τὴν φρουρὰν λείπειν*, *we must therefore not leave our post*.

15. δήπου, *surely* (often ironical).

16. εἰτα. i. *Afterwards*.

ii. *And then!* (indignantly).

17. εἴτε . . . εἴτε, } whether . . . or (= *sive . . . sive*).
έάντε . . . έάντε, }

18. ἢ . . . ἢ, *either . . . or*. (ἢ also means *than*).

19. ἢ, *truly*.

20. ἢ που, *I suppose*.

21. ἢ μήν, *verily* (used in oaths).

22. καίτοι, *and yet*.

23. καίπερ, *although* (only used with participles, ὅμως frequently corresponds to it).

24. εἰ καὶ (*ἐὰν καὶ*), *although* (the καὶ being a part of the protasis, emphasises it as something probable).

καὶ εἰ (*καῦν*), *even if*, (the καὶ not being a part of the protasis, emphasises the apodosis, *i.e.*, states the truth of it, even with a less probable supposition).

25. καὶ δὴ καί (in a climax), *and further*.

26. καὶ . . . δέ, *and also* (like the last, but less strong).

27. μέν (weakened from μήν), used mostly with δέ corresponding, to point a contrast (esp. in *οἱ μὲν . . . οἱ δέ*, &c.)

28. μήν. i. *Truly* (= *vere*). *τι μήν*; *why not?*

ii. *But* (= *vero, autem*).

29. μὲν οὖν. i. Sometimes corrects an assertion, *nay rather* (= *immo vero*).

ii. Sometimes it strengthens one, *and moreover*.

iii. Sometimes they are two particles each with its own force.

30. μέντοι, *yet, however* (= *vero, not so strong as ὅμως*).

31. μή τι γε δή, *much less* (= *nendum*).

32. μά, *by*, in oaths (with accus.) only after a negative, or after ναι.

33. μή, *by*, in oaths (with accus.) only in affirmative sentence.

34. ναί, *indeed*.

35. νῦν, *now* (with temporal force) = nunc.

36. νυν, *now* (as a mere connective particle) = autem.

37. οὔτε . . . οὔτε. } μήτε . . . μήτε, } neither . . . nor.

38. οὐδέ. } i. *Nor, nor yet.* } οὐδέ, but is added to introduce
μηδέ. } ii. *Not even.* } an afterthought to a negative
statement. (So μηδέ).

39. οὐ μὴν ἀλλά, *not but that.*

40. οὐ μὴν οὐδέ, *not that.*

41. οὐχ ὅτι, } οὐχ ὅπως, } not only . . . ἀλλὰ καὶ. but also.
οὐ μόνον. }

Obs. οὐ ὅπως often *not only not*. (Cf. non solum, *for* non solum non).

42. μόνον οὐ, } οὐσον οὐ, } all but.

(Obs. For πῶς γὰρ οὐ, see II).

43. οὐπω, } μήπω, } not yet (= nondum).

44. οὐκέτι, } μηκέτι, } no longer (= non amplius).

45. οὐκούν, *not therefore* (in interrogations = nonne?).

οὐκοῦν, *therefore* (= igitur, a strengthened form of οὖν)

46. ὅμως, *nevertheless* (= tamen).

ὅμως, contracted from ὁμοίως, *in like manner*.

47. οὖνεκα. i. *Wherefore.*

ii. *That* (like ὅτι, after a few verbs) a conjunction

Obs. Compounded of οὖν εκα.

48. ἔνεκα. *on account of* (a preposition).

49. -περ, an enclitic, added to ὡς, ὥσ, καὶ, &c., to add precision or emphasis.

50. *τολνυν*. i. *Therefore* (= *igitur*).

ii. *Further* (= *etiam*).

51. *ως*, *thus* (like *οὕτως*, *ita*).

52. *ως* (very much like *ut*),

i. *As* (in comparisons. To this must be referred the common use with future partic. See R. 85. vii.)

ii. *When*.

iii. *In order that*.

iv. *So that* (for *ωστε*, a rare use).

v. *Would that* (in a wish, rare).

vi. *Since, because*.

vii. *That* (after verb of stating, like *ὅτι*).

viii. *ως* is also a preposition = *εἰς*.

53. *ωστε*. i. With infin., *so as to*.

ii. With indic., *so that*.

iii. Commencing a sentence, *therefore* (= *igitur*,

[iv. In Homer = *ως*, to introduce a comparison].

§ XXXV.—IDIOMATIC PHRASES.

A.—IDIOMS OF CASE, &c.

The greater part }	of the country.	ἡ πολλὴ } τῆς χώρας.
The half		ἡ ἡμίσεια } τῶν ἡμέρων.
The half of the cavalry.		οἱ ἡμίσεις τῶν ἵππων.
Till late in the day.		μέχρι πόρρω τῆς ἡμέρας.
I make a moderate request.		μέτρια δέομαι.
To render many great services.		πολλὰ καὶ μεγάλα ὑπηρετεῖν.

B.—IDIOMS OF THE COMPARATIVE.

I would rather see you than him	ἢδιον ἀν θεασαίμην σὲ ἢ αὐτόν.
Better than our hopes.	κρείσσων ἐλπίδων
Too bad for hanging.	κρείσσων ἀγχόνης.
Too big for words.	μείζων λόγων.
They became more lucky than ever.	εὐδαιμονέστεροι (οι) } αὐτοὶ ἔαυτῶν εὐδαιμονέστατοι } ἐγένοντο.
The wall at its highest point.	τεῖχος μέγιστον ἔαυτοῦ.
Many times as numerous as ourselves.	πολλαπλάσιοι ἡμῶν αὐτῶν. μέγιστος τῶν ἄλλων.
Greater than all others.	

C.—IDIOMS OF THE SUPERLATIVE.

He was of more service than any other.	πλεῖστα εἴς ἀνὴρ ὠφέλησεν.
You have remarkably black hair.	εἴ τις καὶ ἄλλος, ἔχεις τὴν τρίχην μέλαιναν.
Blacker than any other.	μελάντατος, εἴ τις καὶ ἄλλος.
He collected as many as possible.	ὡς πλείστους (ἢδύνατο) ἤθροισεν.
They came up as silently as possible.	σιγῇ ὡς ἀνυστάτῃ προσήγεται, ὡς τάχιστα.
As quickly as possible.	

D.—IDIOMS OF THE PREPOSITIONS.

- | | |
|----------------------------------|-------------------------------------|
| To make much of. | πρὸ (περὶ) πολλοῦ ποιεῖσθαι. |
| To deem as nothing. | παρ' οὐδὲν ποιεῖσθαι. |
| I had a narrow escape of death. | παρὰ μικρὸν ἥλθον ἀποθανεῖν. |
| In favour of the rich. | πρὸς τῶν ἔχόντων. |
| To be wholly wrapt up in this. | ὅλος πρὸς τούτῳ εἶναι. |
| In general. (For the most part). | ὡς ἐπὶ τὸ πολύ. |
| They are first of all. | ἐν τοῖς [sc. πρώτοις] πρῶτοί εἰσιν. |
| I am pleased at your success. | ἡδομαι ἐπὶ σοι εὐτυχοῦντι. |

E.—IDIOMS OF THE PRONOUNS.

- | | |
|---------------------------------------|--|
| Five of us were present. | πέντε παρῆμεν. |
| He made astonishing progress. | {θαυμαστὸν ὅσον προύχώρησεν.
{θαυμαστῶς ὡς προύχώρησεν. |
| You act strangely in accusing me. | θαυμαστὸν ποιεῖς ὃς ἐμοῦ κατηγορεῖς. |
| They sailed, crews and all. | ἔξεπλευσαν αὐτοῖς τοῖς ἀνδράσιν. |
| He was general with nine others. | ἐστρατήγει αὐτὸς δέκατος. |
| He says one thing and thinks another. | ἄλλο τι λέγει ἄλλο τι διανοεῖται. |
| Somesayone thing,someanother. | ἄλλοι ἄλλο τι λέγουσιν. |
| I praise men like you. [praise. | τοὺς οἵους συ ἄνδρας ἐπαινῶ. |
| There is no one whom I do not | οὐδένα δοντινα οὐκ ἐπαινῶ. |

F.—IDIOMS OF THE INFINITIVE.

- | | |
|---------------------------|------------------------------------|
| So to say.—To sum up. | ὡς εἰπεῖν.—ὡς ξυνελόντι γε εἰπεῖν. |
| At present.—Willingly. | τό γε νῦν εἶναι.—ἔκὼν εἶναι. |
| As far as is in my power. | τὸ ἐπ' ἐμοὶ εἶναι. |
| As I think. | ὡς γε ἐμοὶ δοκεῖν. |
| As far as I know.—Almost. | ὅσον γέ μ' εἰδέναι.—όλιγου δεῖν. |

G.—IDIOMS OF THE INFINITIVE AND PARTICIPLE.

- | | |
|-----------------------------------|--------------------------|
| I seem to be. | φαίνομαι εἶναι. |
| I evidently am. | φαίνομαι ὄν. |
| I am (too much) ashamed to do it. | αἰσχύνομαι ποιεῖν. |
| I am ashamed while doing it. | αἰσχύνομαι ποιῶν. |
| I know how to do it. | οἶδα ποιεῖν. |
| I know that I do it. | οἶδα ποιῶν. |
| Remember to be. | μέμνησο εἶναι. |
| Remember that you are. | μέμνησο ὄν. |
| I show you how to do it. | δείκνυμί σε ποιεῖν τι. |
| I show that you do it. | δείκνυμί σε ποιεῦντά τι. |

H.—IDIOMS OF THE PARTICIPLE.

I am conscious of doing. (<i>So with συγγιγνώσκω</i>).	σύνοιδα ἐμαυτῷ ποιήσας (<i>or</i>) σύνοιδα ἐμαυτῷ ποιήσαντι. εἴς σοι βουλομένῳ ἐστίν.
If it is agreeable to you.	
Why do you continue talking nonsense?	τί ληρεῖς ἔχων;
What induced you to do it?	τί μαθὼν ποιεῖς ταῦτα;
What ails you that you do it?	τί παθὼν ποιεῖς ταῦτα;
Do it quickly.	πράττε ἀνύσας τι.
At last he died.	τελευτῶν ἀπέθανεν.
He went off with something.	λαβὼν τι ἀπώχετο.
He will do it to his cost.	κλαίων ποιήσει.
He will not do it with impunity.	οὐ χαίρων ποιήσει.
He did it { secretly. unconsciously.	λαθὼν ἐποίησεν (<i>or</i>) ἐλαθε ποιῶν.
It was clear that he did it.	φανερὸς } ἢν ποιῶν. δῆλος }
From our very birth.	εὐθὺς γενόμενοι.
Immediately on his arrival.	εὐθὺς ἀφικόμενος.
After some time.	διαλιπὼν χρόνον.
You could not do it too soon.	οὐκ ἀν φθάνοις ποιῶν.
I arrived before them.	ἔφθην αὐτοὺς ἀφικόμενος.
It was kind of you to come.	εὖ ἐποίησας ἀφικνούμενος.
You as much as anybody.	ἀρξάμενος ἀπὸ σοῦ.
He held his tongue as supposing that all men knew.	ἐσιώπησεν ὡς πάντων εἰδότων.

K.—IDIOMS OF THE VERB.

It is not a thing that everybody can do.	οὐκ ἐστι παντός.
I should be slow to do it.	σχολῆ ποιήσαιμ' ἄν.
I cannot but do it.	οὐκ ἔχω ὅπως μὴ ποιῶ (<i>subj.</i>)
It is not possible that he did not do it.	οὐκ ἔσθ' ὅπως οὐκ ἐποίησεν.
I would not have done it at all.	οὐκ ἀν ἐποίησα τὴν ἀρχήν.
I am far from saying so.	πολλοῦ δέω ταῦτα λέγειν,
I ought to have done it.	ἔδει ποιῆσαι (<i>or ποιεῖν</i>).

APPENDIX I.—SYNOPSIS OF MOODS.

N.B.—This is merely a repetition, for facility of reference.

PART THE FIRST: THE SIMPLE SENTENCE.

KIND OF CLAUSE	MOOD	NEGATIVE
§ xv. Expression of a wish.		
i. <i>Capable of fulfilment.</i>	Optative.	μή.
ii. <i>Incapable of fulfilment.</i>	Indicative.	
§ xvi. 1. Commands.		
i. <i>1st person.</i>	Subjunctive.	μή.
ii. <i>2nd person.</i>	Imperative.	
iii. <i>3rd person.</i>	Optative.	μή.
2. Prohibitions.	{ Imperative (<i>pres.</i>) Subjunctive (<i>aor.</i>)	{ μή.
§ xvii. 1. Direct questions.	Indicative.	οὐ.
2. Deliberative do.	Subjunctive.	μή.

PART THE SECOND: THE COMPLEX SENTENCE.

KIND OF CLAUSE	MOOD (PRIMARY) (i.e., not after augmented verb).	MOOD (HISTORIC) (i.e., after augmented verb).	NEGA- TIVE
§ xix. 1. Indirect questions.	Indicative.	Optative (<i>G.</i>)	οὐ.
2. Deliberative do.	Subjunctive.	Optative (<i>F.</i>)	μή.
§ xx. Object Clauses—			
i. <i>Verb of stating or thinking.</i>	Indicative.	Optative (<i>F.</i>)	οὐ.
ii. <i>Verb of the senses.</i>	Participle.	Participle.	οὐ.
iii. <i>Verb of fearing.</i>	{ Subjunctive. Indicative.	Optative (<i>G.</i>) Optative (<i>R.</i>)	{ μή.
iv. <i>Verb of denying or hindering.</i>	Infinitive.	Infinitive.	μή.
v. <i>Verb of taking care that striving for.</i>	Indic. (<i>fut.</i>)	[Optative (<i>R.</i>)]	μή.

(*G.*) = generally; (*F.*) = frequently; (*R.*) = rarely. See R. 113.

KIND OF CLAUSE	MOOD (PRIMARY)	MOOD (HISTORIC)	NEGATIVE
§§ xxii. and xxiii. Relative.			
i. <i>Adjective & definite.</i>	Indicative.	Optative (<i>F.</i>)	οὐ.
ii. <i>Adj. & indef. with ἄν.</i>	Subjunctive.	Optative (<i>G.</i>), ἄν dropped.	μή.
iii. <i>Expressing cause.</i>	Indicative.	Optative (<i>F.</i>)	μή.
iv. <i>Expressing purpose.</i>	Indic. (<i>fut.</i>)	[Optative (<i>R.</i>)]	μή.
v. <i>Expressing result.</i>	Indicative.	Optative (<i>F.</i>)	οὐ.
§ xxv. Temporal.			
i. <i>ἐπει, definite.</i>	Indicative.	Indicative.	οὐ.
ii. <i>ἐπειδάν, indefinite.</i>	Subjunctive.	Optative (<i>G.</i>), ἄν dropped.	μή.
iii. <i>πρίν, ἔως.</i>	{ Infin. (<i>πρίν only</i>). Indicative. Subjunctive.	Infin. (<i>πρίν only</i>). Optative (<i>R.</i>) Optative (<i>G.</i>)	
§ xxvi. Causal.	Indicative.	Optative (<i>R.</i>)	οὐ.
§ xxvii. Final.	Subjunctive.	Optative (<i>G.</i>)	μή.
§ xxviii. Consecutive.	{ Indic. (<i>fut.</i>)	[Optative (<i>R.</i>)]	
i. <i>Natural result.</i>	Infinitive.	Infinitive.	μή.
ii. <i>Actual result.</i>	Indicative.	Optative (<i>F.</i>)	οὐ.
§ xxix. Conditional.	[PROTASIS]	[APODOSIS]	
i. <i>Facts.</i>	Indicative.	Indicative.	μή in
ii. <i>Probabilities.</i>	Subjunctive.	Indic. (<i>fut.</i>)	P., &
iii. <i>Possibilities.</i>	Optative.	Optative (<i>ἄν</i>).	οὐ in
iv. <i>Impossibilities.</i>	Past Indicative.	Past Indic. (<i>ἄν</i>). A	A
§ xxxi. Oratio Obliqua.			
i. <i>Principal sentence.</i>	{ Infinitive. Indicative.	Infinitive.	
ii. <i>Dependent clause.</i>	As in O. R.	Optative (<i>F.</i>)	As
iii. <i>Question.</i>	As in O. R.	Optative (<i>F.</i>)	in
iv. <i>Command.</i>	Infinitive.	Optative (<i>F.</i>)	O.R
§ xxxii. Condit. in O. O.			
i. Apodosis.	Infin. (<i>ἄν if in O. R.</i>)	Infin. (<i>ἄν if in O. R.</i>) οὐ.	
2. Protasis.	{ i. Indicative. ii. Subjunctive. iii. Optative. iv. Past Indic.	Optative (<i>F.</i>) Optative (<i>R.</i>) Optative. Indicative.	μή.

(*G.*) = generally; (*F.*) = frequently; (*R.*) = rarely. See R. 113.

APPENDIX II.—HINTS ON STYLE.

A.—INTRODUCTORY HINTS.

i. Although it is hoped the following Hints will prove useful to beginners, yet it must be premised that the art of writing Greek can only be acquired by :—

- i. Reading good Greek prose and remarking its style and method of expression.
- ii. Regular and careful translation into Greek, or re-translation (and that with the least possible dependence on the English-Greek lexicon).

2. Greek, being allied to Latin, follows its idiom in some respects ; but Greek construction is far less **artificial** and its style more **lively and direct** than the Latin—hence it differs less than Latin from modern idiom, which tends to make it easier.

3. To be able properly to translate **one** language into another, it is very necessary to observe the peculiarities of **both languages**. For translating from English, the following points may serve as illustrations of this Hint :—

- i. We are usually sparing of **Superlatives** even where they are implied.
- ii. There is much **ambiguity** in our use of **auxiliary verbs*** (especially in *Oratio Obliqua*).
- iii. Frequently we do not express the **logical connection** between our sentences, but allow it to be implied.
- iv. We use many **worn-out metaphors**, which need not be translated.

* e.g., the simple phrase *he would go* is capable of three distinct meanings according to context. A good knowledge of English Grammar is a great help to writing Greek or Latin Prose.

4. The following Hints will deal with three elements which enter into all good style, but are peculiarly characteristic of Greek :—

- i. Right order of words, and connection of sentences.
- ii. Directness and simplicity of expression.
- iii. Perspicuity (this above all else).

3.—RIGHT ORDER OF WORDS AND CONNECTION OF SENTENCES.

5. The Greek order of words and clauses is utterly unlike Latin. This does not mean that the order is unimportant, but that Greek is **natural** as opposed to **artificial**. For this very reason it is hard to give rules on the subject, except that you should aim at being **simple, direct, and clear**. This is the chief thing.

6. The following points are only of secondary consideration :—

- i. The natural order will frequently be that of **time**, or of **logical sequence**.
- ii. **Emphasis** may occasionally require a word or clause to be placed out of the natural order.
- iii. **Rhythm** or Euphony should not be disregarded, but can hardly be communicated by rule. [Some good authors avoid hiatus, *i.e.*, an initial following a final vowel.]
- iv. Adverbial phrases as ending sentences should be avoided.
- v. **Participial Clauses** (and often participles) make good endings.
- vi. For the order of relative clauses see below, Hint 14.

7. The connection between sentences, which is often implied in English, must be expressed in Greek as in Latin. Hence :—

- i. Introduce each sentence with a particle, usually δὲ, γὰρ, καὶ, ἀλλὰ, ὥστε (§ xxxiv. 53, iii.), οὖν, κ.τ.λ.

- ii. Remember $\mu\kappa\nu$ is not a connective in this sense (see Hint 13); nor are the emphasising particles $\mu\eta\nu$, $\delta\eta$, $\kappa.\tau.\lambda.$
- iii. Relative pronouns and adverbs of course have the force of connectives, but are not so used except to sum up what has gone before, as in the phrase $\delta\nu \delta\eta \epsilon\nu\epsilon\kappa\alpha$ (and in a few fixed phrases, as $\delta\pi\epsilon\rho$ $\kappa\alpha \epsilon\gamma\epsilon\nu\epsilon\tau\omega$, $\kappa.\tau.\lambda.$)

C.—DIRECTNESS AND SIMPLICITY.

8. The directness and simplicity of Greek is seen in the use of the **concrete** expression where we prefer the **abstract**. A simple mind undoubtedly deals with **persons and things** more readily than with **abstract actions and ideas**; e.g., with ‘**CHAINS**’ rather than with ‘**IMPRISONMENT**’; ‘**MODERATE**’ rather than ‘**a man of MODERATION**’.

9. In like manner Greek employs **a verb** where we use a more abstract expression; e.g., ‘my **MISTAKE**’ becomes $\delta\tau\iota \eta\mu\alpha\rho\tau\omega$ ‘according to **OUR CUSTOM**,’ $\omega\tau \epsilon\iota\omega\theta\alpha\mu\epsilon\nu$, ‘his **DEATH** was reported’, $\tau\epsilon\theta\eta\kappa\omega\tau\alpha \eta\gamma\gamma\epsilon\iota\lambda\omega$ (*for voice of ηγγείλων see Hint 18*).

10. **Metaphorical expressions** require care. If the metaphor is worked-out, or if of no real significance, it should be suppressed, and the idea put more simply. When it is essential to the meaning, it may be

- i. Sometimes translated **literally**.
- ii. Sometimes expressed by a **periphrasis** e.g., expanded into a true simile (and this is very common).
- iii. Rarely one metaphor may be substituted for another.

11. The **principle of Suppression** may also be applied to epithets which are merely *ornamental* (i.e., of no real significance). Such epithets often occur in English narrative in respect of a person previously referred to, and already sufficiently described.

D.—PERSPICUITY AND EMPHASIS.

12. Attend carefully to the use of $\mu\epsilon\nu \dots \delta\epsilon$ as pointing a contrast, or at least an antithesis, between nouns or clauses. This idiom is frequently used where in English the effect of contrast is obtained by subordination, using ‘whereas,’ ‘while,’ &c.

13. A mistake, however, which beginners should guard against is to leave the subordination and yet to employ $\mu\epsilon\nu \dots \delta\epsilon$. This is impossible, for $\mu\epsilon\nu \dots \delta\epsilon$ clauses to be contrasted must be grammatically equal, i.e., must be both subordinate or neither. (When in doubt, omit $\mu\epsilon\nu \dots \delta\epsilon$).

14. Clearness and Emphasis in the use of the relative clause is often sought by placing it first, even before the principal clause containing the antecedent. If the relative comes after the antecedent, the nearer to it the better.

15. Relative clauses are not characteristic of Greek, nor are they used frequently as they are in Latin. Their place is taken by the Article and Participle: ‘ii qui dicunt’ becomes *οι λέγοντες*. Regarding relatives, however, it may serve to remark:—

- i. The forms $\delta\sigma\tau\iota s$, $\delta\sigma\pi\epsilon\rho$, $\delta s \delta\eta$ are often used instead of the mere δs .
- ii. The relatives $\delta\tilde{\sigma}\delta\sigma$, $\delta\sigma\delta\sigma$, and also $\delta\sigma\tau\iota s$, are occasionally used instead of $\delta\sigma\tau\epsilon$ (*cp. ἐφ' ὁτε*).
- iii. The attraction of the relative is very idiomatic (see § xxiv.)

16. The participle construction can hardly be used too often in Greek, whether with or without the article (which completely modifies its force). Remember:—

- i. The participle often takes the place of the verb in English, in which case a connective particle is dropped.
- ii. Sometimes the participle takes the place of an adjective.

iii. The participle cannot be co-ordinated with an adjective, but the latter must have a second participle added, e.g., 'hoping and brave' = *ελπιζοντες καὶ ἀνδρεῖοι ὄντες*.

17. It often helps to clearness to keep the same grammatical subject through various clauses. And when the Subject is changed, as indeed, it often must be, the change must be clearly indicated. This will often be done by the use of *ὁ δὲ*, which must not be used except when a new grammatical subject is introduced.

18. It may be due to the above principle that the active voice is used so often in Greek where we prefer the passive.

i. This is like the French idiom faire *faire* (active) = to get *done* (passive).

ii. The use of the active voice may involve the use of a different word from English, 'to be slain,' *ἀποθανεῖν*, 'to be exiled,' *φεύγειν*, 'to be injured,' *κακῶς πάσχειν*.

19. Personal and possessive pronouns are less used in Greek than in English; the general rule being to use them when, and only when, they are required for perspicuity.

EXERCISES.—PART THE FIRST.

N.B.—*The Recapitulations may be omitted in going through the Exercises for the first time.*

Ex. 1. (R. 1-8).

N.B.—*The Aorist is the past tense to be used, as a rule.*

1. The army was distant (*imperf.*) from the city about ten miles.
2. The stones were hurled in countless numbers (countless in number).
3. He marched to Athens, and asked a (*τις*) favour of the people.
4. The Corinthians entrusted their fleet to the Spartans.
5. The Spartans had the fleet of the Corinthians entrusted (R. 4.) to them.
6. We called you (the) Saviour of Greece.
7. Will you take from us our reputation?
8. We are afflicted with the contrary disease.
9. He laughed (*imperf.*) at all Philosophers, but in this he was unwise.
10. I say nothing of (pass over) the last battle in which (*ὅς*, R. 5.) he was defeated.

Ex. 2. (R. 9-14).

1. I suffer the same as you, but you have no pity (*verb*) for me (*μέν* *δέ*, § xxxiv. 13. i.)
2. With the remainder (*οἱ ἄλλοι*) of the soldiers (*gen.*) he ravaged the country on the mainland.
3. The enemy advanced at a run against our (*οἱ ήμῶν*) men.
4. I cannot persuade you of this.
5. This happened (*ταῦτα ἐγένετο*) on the same day on which (*ἡ*) the Athenians conquered at Marathon.
6. At the procession the soldiers burst into the city with a shout.
7. These (*οὗτοι οἱ*) men have been taken (*perf.*) by us.
8. He tried to take (*pres. infin.*) the life of his (*ὁ*) best friend.
9. We must do (*ποιητέον*) these things with all speed.
10. In the third year I sailed to Athens in a boat.

Ex. 3. (*Recapitulation*).

1. The king of the Spartans (*gen.*) marched to the city by night and fought a battle the first thing (R. 8. Obs.)
2. These injuries were done me (*use ἀδικέω, I injure*, R. 4. and R. 7. iii.) by my (*ὁ*) relatives at Athens.
3. The mother nourished (*imperf.*) the boy with milk, but did not teach him many things.
4. You are like your father in impiety (R. 7. iii.), I do not conceal this from you.
5. They made him their (*έαυτῶν*) magistrate for a long time.
6. At day-break he retired with much good fortune.
7. In this I do not praise you, but I will advise you wisely.
8. You ought to go (*ἰτέον ἔστι*) to Athens on the third day.
9. For ten years he escaped (*imperf.*) punishment by foul means.
10. He wished to deprive (*pres. infin.*) his friend of his reputation.

Ex. 4. (R. 15–18. and § xxxv. A).

N.B.—It would be a useful exercise to write after each Genitive a number referring to R. 16.

1. I will give you some of my (*ό εμὸς*) money. 2. I will come to your house three times a year. 3. What injustice! I am being robbed of half of my possessions. 4. Let us imitate the sensible among (of) men. 5. They continued to fight (*pres. partic.*) till late in the day. 6. He was always a person of great cunning, but he did not always succeed (*imperf.*) 7. He refused to give (*pres. infin.*) pay for their labour to any (*οὐδεὶς*) of the soldiers. 8. For half the time he was not listening at all. 9. He suffered many dreadful calamities owing to his birth. 10. It is not [the part] of a just man to take (*pres. infin.*) bribes for treachery.

Ex. 5. (R. 19–28).

1. By doing (*pres. partic.*) this you will probably be superior to the rest (*οι ἄλλοι*). 2. I will set you free from all anxiety about this. 3. Ctesiphon indicted Demosthenes for treachery. 4. The judges condemned Socrates for impiety. 5. It is natural to man (*οι ἀνθρωποι*) to rule over the other (*οι ἄλλοι*) animals. 6. Why do you desire ambition [the] worst of diseases? 7. A man clings to his reputation in the same way as (*καὶ*) to his life. 8. He did not despise (*imperf.*) his (*ό*) friends, but he treated them (*αὐτὸς*) contemptuously. 9. They have condemned (*aor.*) Sophroniscus unjustly to banishment for his life. 10. They dragged him from the city by his (*ό*) feet.

Ex. 6. (*Recapitulation*).

1. They did not refrain from (R. 20. *imperf.*) unjust gain and were justly punished for this. 2. For many years he was afflicted with a dreadful disease. 3. You are a man of great ambition, you desire honour (*ή τιμή*) excessively. 4. What folly! You cannot cling to (*pres. infin.*) these things for one day. 5. When did you give me a share in your success? 6. I heard your voice; I can no longer hear (*pres. infin.*) you. 7. Remember these things for your life. 8. The Athenians accused Socrates of impiety, and tried him for [his] life (death). 9. He sold a slave for a large sum (*πολύς*) of money to a (*τις*) man by name Philip. 10. Twice a day I taste honey, I do not yet give up (cease from) this pleasure.

Ex. 7. (R. 29–32).

1. They were too young to know the extent of their (*δ*) misery.
2. Those who are richer (*δ with comparative*) than myself can possess a larger house.
3. You assist those who have (*δ with pres. partic.*) more money than I.
4. I shall never trust anyone (*οὐδεῖς*) more than you.
5. I made a moderate request of my (*δ*) brother.
6. You desire superhuman powers (too great for a man).
7. The soldiers were not all braver than their (*δ*) general. What nonsense!
8. You offer me a house too large for my means.
9. You desire richer friends than me.
10. The king built a city far greater than his father's.

Ex. 8. (§ xxxv. B and C).

1. If any man injured me, it was he.
2. The Athenians are more powerful than ever.
3. The house was sold for not (*οὐ*) less than five-and-twenty minæ.
4. I always thought him cunning rather than wise.
5. He was astonished beyond all words.
6. The lady had (*imperf.*) remarkably small hands.
7. He praised the constitution of Sparta more than any other.
8. They will cross the river at its widest point.
9. He marched against the king with as many soldiers as possible.
10. By doing (*pres. part.*) these things you will become more celebrated than ever.

Ex. 9. (R. 33–37).

1. He will accuse the priest of theft before these men.
2. Through you I have lost all hope of safety.
3. As to these things, I think you are acting (*pres. infin.*) on your own behalf.
4. Throughout the city the news was told that Philip was (Philip was reported to be) marching (*pres. infin.*) against them.
5. According to our customs, for the most part, we cannot do this.
6. By night he came, throughout the night he stayed.
7. By means of an oath he persuaded his hearers (*οἱ with pres. part.*)
8. I should choose (*έλοιμην ἄν*) to benefit (*pres. infin.*) you in preference to much pleasure.
9. To see you here was far from my (R. 11. Obs.) expectation.
10. He suffered exile for the interests of his (*δ*) most valued friend (R. 10).

Ex. 10. (R. 38-40. and § xxxv. D).

1. About the same time, he was wholly devoted to gain.
2. I make great account of you, but you make nothing of me.
3. Our (*δῆμέτερος*) army is in the power of the king.
4. You had a narrow escape of falling from your (*ό*) horse.
5. He was willing (*verb*) to act contrary to the laws, but he was not willing to undergo a penalty.
6. We grieve at your misfortunes (*partic.*)
7. Cimon and his party were exiled in the time of Pericles.
8. They returned from exile at the motion of (by means of) Pericles.
9. They were running (*imperf.*) at full speed.
10. After the sea-fight they were judged in the presence of the people.

Ex. 11. (R. 41-46).

1. Accustom yourselves to obey your (*ό*) parents in all things just.
2. He did not send me a messenger, but told me in person (himself).
3. He said that he wished (*pres. infin.*) to give the gift into my own hands (to myself).
4. He himself came forward [as] the accuser of the ten generals.
5. I told him not (*μή*) to go (*pres. infin.*) in person to the camp.
6. He proved himself a traitor, but he escaped justice.
7. I will give you my own horse to ride (*pres. infin.*)
8. I besought him not (*μή*) to injure his own country.
9. He asked them to lead him back in chains as a criminal (R. 44).
10. I did not see the man himself, but I saw his slave.

Ex. 12. (R. 47. § xxxv. E).

1. All who tell the truth in difficulties are honoured.
2. The rest of the soldiers departed with the other general.
3. One man says one thing, and one another.
4. He was chosen, with three others, to speak (*pres. infin.*) on behalf of the city.
5. A woman met me, and asked me whither (*όποι*) the road led (*pres. optat.*)
6. Everyone that was present was afraid of the speaker (*partic.*)
7. Some wish to die young (*nom.*)
8. He (that man) is not a foolish man who, having made a mistake, asks advice.
9. We can save ourselves somehow, b :t the manner is still uncertain.
10. Both were present, but only one spoke about these things.

Ex. 13. (R. 48–50).

1. This man was taken yesterday and was brought hither.
2. The one says that (*ὅτι*) it is true ; the other denies it.
3. Men of old were rather brave than wise ; we, on the contrary, despise such valour.
4. They who defend the city are too few to neglect their guard.
5. My mother's brother asked me to write (*pres. infin.*) to him often.
6. Women are devoted to their husbands and to their children, but they are ungrateful for it.
7. Alcibiades was suspected of treachery, and refused to go (*pres. infin.*) to Athens.
8. Self-restraint is a virtue which all should (*δεῖ*, *an impers. verb, takes accus. and infin.*) practise.
9. They who manage (R. 49. v.) the affairs of the state are in difficulties (*verb*).
10. Silver is more precious than copper, even in the city of Sparta.

Ex. 14. (R. 51–55).

1. Alcibiades was the cleverest man of that time (of those of that time, *adverb*).
2. Great is Diana of the Ephesians.
3. By pretending to know the counsels of the king, he seemed to be (*infin.*) important.
4. The plan of attacking the city was abandoned.
5. Those who say that (*ὅτι*) these things are so, make a great mistake.
6. These men are foolish in (*ἐν*) wasting their time about trifles.
7. The end of the house is not the same thing as the end house (*dat.*)
8. The killing of the prisoners was worse than a crime : it was a blunder.
9. The river Peneus is the most beautiful of all the rivers of Greece.
10. Yours is the toil : our toil so to speak is nothing (§ xxxv. F).

Ex. 15. (56–60).

1. The walls of the city of Athens were destroyed by Lysander.
2. Many men are able to govern themselves : the multitude are not.
3. The whole book was written in a few days ; every book is written in some days.
4. A brother of mine met your brother.
5. The rest of the soldiers went to the other camp.
6. Wisdom is a difficult thing for the majority to obtain (*pres. infin.*).
7. Thebes, which is a city of Boeotia, was the mistress of Greece in the time of Epaminondas.
8. These young boys (*παιδίον*) were nurtured on milk and honey.
9. These logs were drawn hither by two horses.
10. The whole multitude shouted that the general were convicted (*aor. infin.*) of betraying the city (R. 55).

Ex. 16. (R. 61–65).

1. He says that he ordered the slave to open the doors at daybreak. 2. He used to order his followers to march through the town in good order. 3. He has ordered me to come to you as quickly as possible. 4. Having ordered all to depart, he told me the whole story. 5. He began to write a letter to the senate, but I told him that it was (*pres. infin.*) in vain. 6. These laws have been written for twenty-five years. 7. When will you write to your father, who has been long expecting to hear (*fut. infin.*) from you? 8. Tell me at once! I order it! 9. I say that I came yesterday, but you nevertheless order me to come to-morrow. 10. Take (*partic.*) your son in your arms and bear him out of the palace.

Ex. 17. (R. 61–66).

1. I possess more money than I have need for. 2. He would go to Athens stealthily (*λαυθάνω*). 3. He became rich by doing (R. 55) many shameful things. 4. He accused his relatives of plundering him and of attempting to kill him (R. 55). 5. He used to say that such things were (*pres. infin.*) unfit for a child to hear (*pres. infin.*) 6. Do these things and then ask me for any favour in my power (R. 64). 7. He wishes to benefit his friends, but at present (§ xxxv. F.) he is injuring them as much as possible. 8. When ('έπειδή, *with indic.*) he had told me (R. 65. Obs. 3rd.) these things, I refused to obey (*pres. infin.*) him any more (*οὐκέτι*). 9. He would entreat of me to pass over this fault, but to punish everything else (all the others). 10. 'Is it better to transgress the laws or to offend the gods,' said he? (R. 48. ii.)

Ex. 18. (R. 67–71).

1. I borrowed a large sum of (*adj.*) money from your friend. 2. Do you expect that the soldiers will guard (*fut. infin.*) the city? 3. I forgot to tell (*aor. infin.*) you a very important piece of news (something new). 4. I say what (*ὅτι*) others think. 5. Solon enacted laws for the Athenians, but a tyrant enacts different ones (*τις*). 6. The citizens of Sparta got their sons taught many difficult things. 7. He caught hold of the horse, but he did not mount him. 8. Do you forget that I have often benefited (*indic.*, R. 65. Obs. 3rd.) you? 9. I ward off my enemies, but I defend my friends (*μὲν . . . δέ*). 10. We are on our guard against those things which have made us suffer (*pres. inf.*)

Ex. 19. (*Recapitulation*).

1. Virtue, which is a difficult thing to practise (*pres. infin.*) is praised by all. 2. He himself enacted laws which the majority find a benefit. 3. He accustomed himself to confer benefits on the rest of the citizens. 4. He became a tyrant when (being) young, and he has long ceased to care (caring) for others. 5. He reached with difficulty the top of (*ἄκρος, adj.*) the mountain. 6. I met your friend himself riding at full speed. 7. The lion has strong jaws (its jaws strong). 8. I shall avenge myself on my father's murderer, but I shall not avenge a stranger. 9. Take the rest of the money and borrow a horse. 10. I shall never fear one (*οὐδείς*) [who is] much weaker than myself.

Ex. 20. (*Recapitulation*).

1. I myself told you that you would fail (*fut. infin.*) in this undertaking. 2. He was afraid that he would terrify (*fut. infin.*) many citizens, but the majority do not fear him. 3. All that say such things about you appear to be careless (*pres. infin.*) of the truth. 4. The greater part of the country was ravaged by the king's army. 5. When will you forget this injury, my good friend? 6. These words were reported by the herald who (*ὅς, with indic.*) said that he heard them himself. 7. The city is large, but not too large to be invested. 8. The large city was taken by half of the soldiers. 9. This large city possesses more gold than the other cities of Greece. 10. The city of Athens, which is a large place, is the middle city of Greece.

Ex. 21. (R. 72–77).

1. He wished to save his country from disgrace. 2. They entreated him to remember what had been done (*partic.*) 3. Criticism is often [the mark] of an ignorant person. 4. He failed because these things were not done in season. 5. They are without hope of being able to carry out their original intentions. 6. Our numerous losses in the war are from the anger of the gods. 7. Nothing was done for your education 8. Improvement is not always easy. 9. He told us these things in order that we might not make mistakes. 10. Owing to his absence, we wished for a guide to put us right.

Ex. 22. (R. 72–80).

1. It is not always in our power to succeed in oratory. 2. He denied that he was worthy of such punishment. 3. He did these things that he might appear to all to be just. 4. They are without hope of finishing the war in a short time. 5. Our prosperity will not last for ever. 6. They besought the judge to spare their lives 7. He departed by night, that no one might try to stop him. 8. He declares that he will reach Athens in safety (*adj.*) 9. I begged you to be friendly to me that I might praise your fidelity. 10. They will die owing to the fact that they are traitors (*noun*).

Ex. 23. (R. 72–83).

1. He never acted worthily of his race, owing to the fact that he was naturally base. 2. He is clever at making pretexts, but is too well known for people to believe him. 3. It is meet for you to be told that you deserve punishment. 4. I beg you to be ready to do your duty. 5. They hoped to preserve their city from ruin. 6. I offer myself to be questioned on all these points. 7. It was reported that the judge had received a bribe. 8. It is quite time to prepare for the war that we may continue to be at peace. 9. It is not in our power to be immortal. 10. My death is desired by you more than I deserve (according to the things done by me).

Ex. 24. (R. 72–83. and § xxxv. F).

1. I did not willingly expect that you would betray me. 2. He said that he had suffered infinitely (*adj.*), so to speak. 3. It is just for him to hear the truth but not mere abuse. 4. You think that you are wonderful at deception (R. 8.) but perhaps you deceive yourself at present. 5. As far as I know, you are likely to succeed (R. 83). 6. I give you my house to be inhabited, not to be defiled. 7. It is just for me to help you as far as it is in my power. 8. They found that it is almost impossible to live alone. 9. To sum up, you know that this is not true. 10. They ordered him to be led forth to die.

Ex. 25. (R. 84-88).

1. Because I feel well-disposed towards you, I have advised you to depart. 2. They have evidently spoken contrary to their opinions. 3. I was sorry (*verb*) to learn that you had calumniated (*passive, to destroy the ambiguity*) a friend. 4. Those who benefit their country are too many to be named. 5. Though he was convicted of perjury, he escaped justice. 6. Will you permit your mother to be ill-treated though innocent (*partic.*) 7. While he was in Athens, he learned to make those long speeches. 8. I saw that he was in difficulties (*partic.*) and not being able to prevent it, I departed. 9. If you say this again, you will be proved to be without regard for truth. 10. It is manifest that the enemy will charge without delay.

Ex. 26. (R. 84-91).

1. It was reported that Socrates had corrupted the youth. 2. When will you stop lying? You could not stop too soon. 3. He crossed the river unobserved by the enemy (*mind the case*). 4. Those who cheat their friends are doubly base. 5. I shall never grow weary of abiding by the law. 6. Do you continue to think as you did when (*partic.*) a child? 7. Though anxious to assist you, I have caused you to suffer many grievous things. 8. He who tells the truth never repents of so doing. 9. He sent ambassadors to convict Artaphernes of injustice. 10. All men wonder at philosophers acting foolishly while they speak so wisely ($\mu\epsilon\nu \dots \delta\epsilon$).

Ex. 27. (R. 84-91. § xxxv. G).

1. I hope that you will be saved by telling the facts truly ($\mu\epsilon\tau\alpha$). 2. He who accused the judge openly was brave rather than wise. 3. Remember to be a worthy citizen of Athens, though living among barbarians. 4. Are you not ashamed of having run away from a single assailant? 5. You seem to be a friend, but you are evidently acting a part. 6. I met Philip as he was going away. 7. I perceive that you have not ($o\nu$) considered the matter sufficiently. 8. I will show you how to convince the judges that you did not do it. 9. I was ashamed while accusing of cowardice so celebrated a soldier. 10. If you hear me out ($\delta\alpha\tau\epsilon\lambda\epsilon\omega$), you will learn that I am unjustly suspected.

Ex. 28. (R. 92-94).

1. Having accused Æschines of perfidy, he left the bema.
2. When the judges were present, he commenced to speak.
3. When the Persians were sacking the city of the Athenians, the Athenians were in their ships.
4. Many, when they have made a serious mistake (*partic.*), are ashamed to acknowledge it.
5. Though the general exhorted them to fight, they fled before the enemy.
6. These things being so, I will stop their plundering (*partic.*)
7. While your friends are in danger of death, will you continue to sport?
8. He said these things, under the conviction that he would persuade his hearers.
9. They convicted him of murder, because he refused to defend himself.
10. By saying this, he confirmed the truth of (*adj.*) his former assertions (*partic.*)

Ex. 29. (R. 92-95).

1. How little do we know (*partic.*) and how much do we pretend to know.
2. While it is in your power to succeed by fair means, will you have recourse to foul?
3. I was accused of injustice in my absence.
4. It being impossible to help him, I turned away.
5. It was decided in my absence that I should die.
6. It being decided to surrender the city, the senators threw themselves into the flames.
7. When he knew that he was ruined, he began to show signs of despair.
8. It was in your power to put an end to my sufferings (*partic.*)
9. Though you ought to tell it to the king, you intend to hold your peace.
10. Under the leadership of (*partic.*) such a general, you ought to conquer.

Ex. 30. (§ xxxv. H).

1. It was kind of you to tell me the truth.
2. If it is agreeable to you, continue to write to me from time to time.
3. All men are conscious to themselves of trying to effect something.
4. The king is expected to arrive with a considerable force.
5. What has induced you to desert your friends when they are in danger?
6. Do it quickly, you cannot do it too soon, in my opinion.
7. It is clear that you will be convicted of seeking your own advantage in the whole matter
8. Immediately on their arrival, the herald declared that the treaty had been made.
9. You seem to have done these things under the impression that the general would approve of it.
10. At last he succeeded in effecting his escape.

Ex. 31. (R. 96-99).

1. We ought to bear courageously what (*neut. art.*) comes from the gods. 2. All the citizens ought to assist the state. 3. He told us that (*ὅτι, with pres. indic.*) we ought to set about the task. 4. He who will not (*μὴ with partic.*) obey the laws of the city ought to be punished. 5. You must obey us, we need not persuade you (*ὑπὸ with gen. to express agent*). 6. All men should desire virtue, and we should practise it. 7. It is not necessary to go to war, in my opinion. 8. We should punish the boy that acts foolishly. 9. As far as I am concerned, I do not think that this ought to be done. 10. Since these things are so, you ought to depart at once.

Ex. 32. (R. 100-102. § xxxv. K).

1. He would not have done it all, as I think. 2. May you succeed in the undertaking! 3. It is not possible that you will not succeed. God forbid! 4. Would that I had met you when you were about to do that! 5. May we fight with the enemy till late in the day? 6. It is not in the power of everybody to avoid danger. 7. As far as in him lies, I hope that he will help you (R. 83). 8. I cannot but say that those who speak to him are very unwise. 9. Would that you had listened to me! You were far from doing so. 10. I cannot but come, if it is agreeable to you.

Ex. 33. (R. 103-106).

1. Please to do this at once. 2. Let him undertake the work, if it is agreeable to him. 3. Do not accuse Socrates, do not accuse ever (*μήποτε*) an innocent man. 4. Let us fight for our city, which is in danger of destruction (R. 81). 5. You shall not insult me before my children. 6. Take care not to come at present (R. 106. iii.) 7. I hope that our friends will come to our assistance (R. 82). 8. May he not punish an innocent man, as far as it is in his power? 9. Would that you might become worthy of your parents! 10. I am far from thinking that the work ought to be set about.

Ex. 34. (R. 107-111).

1. Surely you do not hope to conquer without ($\mu\eta$) fighting? (*partic.*) 2. No, but I shall have to fight. 3. Do you promise to help me now, or not? 4. Are we to remain, or to fly, as the city is despaired of? (no hope existing to save the city). 5. When do you intend to go to Thebes, to see your brother? 6. You will come then as soon as possible, will you not? Certainly. 7. Are we not to act justly, when it is in our power to choose? 8. Did you say the truth (true things) or not? (R. 110. Obs.) 9. Surely you did not accuse him in his absence? 10. Have you any information to give concerning what was done (*partic.*) in the city?

Ex. 35. (*Recapitulation*).

1. You seem to be annoyed, I will not say that you are evidently annoyed. 2. I cannot but ask you to practise self-restraint. 3. The city must be defended by the general and all the citizens who are (*partic.*) within. 4. Ought you not to set about the work as far as in you lies? 5. While it was permitted him to be silent, he spoke freely. 6. Will you depart, while the city is in danger? 7. I hope to go to Athens to see my friends. 8. Owing to his fear (*verb*) everything was ruined. 9. Do not act in order to gain (R. 76.) esteem. 10. I am far from compelling you to act contrary to your opinion.

Ex. 36. (*Recapitulation*).

1. When will you show that you are pleased at my success (*partic.*)? 2. He gave us many beautiful gifts in order that we, might praise him. 3. If it is agreeable to the Ephors, we will march after some time. 4. From our very birth we feel that we are depending on those who associate with us (*partic.*) 5. He denied that he had acted for the sake of self-aggrandisement. 6. You could not defend yourself too soon. 7. Is it possible that you treated him as an enemy when you ought to have benefited him? (*aor. infin.*) 8. You will tell me the whole truth willingly will you not? 9. It is clear that the foreigners are staying in the city for their own benefit ($\epsilon\nu\epsilon\kappa\alpha$). 10. Would that you had told me he was likely to be condemned.

PART THE SECOND.

Ex. 37. (R. 117-121).

1. Tell me whether you saw these things yourself, or not. 2. Do you see how many there are of the enemy, and how few we are? 3. Do you wish that I should examine him on the facts? 4. We must consider whether we ought to send a messenger to the king or not. 5. I was in doubt whether the soul is immortal. 6. He asked his slave with what countenance (looking whither) he said such things. 7. Who are you? Do you ask who we are? We are fellow-citizens of yours. 8. Answer boldly, which of the two did it. 9. I did not know what words I should use in my speech (what words using I should speak). 10. He asked whether he was to bear the corpse away or leave it in the market-place?

Ex. 38. (R. 122-124).

1. I fear that these things will not be prepared. 2. I wonder that you act in so disgraceful a manner. 3. Did the man deny that he had been absent longer than he ought? 4. I fear that you will find out too late what a mistake (verb) you have made. 5. He thought that the enemy would reach (*fut. infin.*) the city in three days. 6. I am grieved that my son has forgotten what he owes to his father. 7. I fear that the mistake has indeed been made. 8. Will you tell me why you did not inform me sooner about the matter? 9. I deny that you have any right to question me (R. 81) why I did these things. 10. Did you fear that I would betray the city?

Ex. 39. (R. 124-126).

1. He considered how he might save the city. 2. Take care that you do not offend the gods by protecting this man. 3. I prevented him from setting fire to your house in your absence. 4. Do you fear that the criminal has escaped justice? 5. I do not fear that he will never be brought back. 6. Do you think that these measures ought to be undertaken without preparations? (*adv.*) 7. See that you do not tell this to anyone (*μηδενι*) without my leave. 8. He said that he was afraid that it would be impossible to finish the task. 9. He took measures that the fleet should sail as soon as possible. 10. It seems good to the senate that the fleet shall not sail yet (*μήπω*).

Ex. 40. (R. 127-130).

1. Those whom he saw idling, he used to rebuke sternly.
2. Whenever you go to Athens, take care to learn philosophy.
3. Will you bring to me all that you take? 4. You do wrong in delaying (R. 128. i.) to subdue that savage beast.
5. These friends that promise (R. 83) to assist me may find (will perhaps find) difficulties in their way (*adv.*)
6. No one that dies fighting for his country ought to be pitied.
7. All that go on this expedition will be paid (will receive pay) every month.
8. He sent a herald to the enemy to warn them that the truce had expired (*perf. infin.*)
9. He always performs whatever he promises.
10. Whomsoever you accuse of treachery, the citizens will put him to death.

Ex. 41. (R. 130-132).

1. The more you strive to accomplish the work, the more weary you get.
2. The more (*compar. adj.*) you (*rīs*) have, the more you want.
3. I never suffered so much in my life as on that occasion.
4. To whatever place (*indef. rel.*) you go, may you be happy [there].
5. I do not know how he did it, but I do know that he did it some way or other (*indef. demonstr.*)
6. How many did you see? Do you ask me how many? I saw as many (*def. demonstr.*) as (*def. rel.*) I ever saw, and indeed (*μὲν οὖν*) I think I never saw so many (*def. demonstr.*)
7. Your slave is of such a kind as I should like to employ (*ἡδέως ἀν with optat.*) in my house.
8. The more men fall in battle, the more women will grieve at home.
9. Which of the two did you order to do it?
10. I am not sure which of the two it was.

Ex. 42. (R. 132-135).

1. The more you wish to succeed in your work, the more careful you should be in doing it.
2. We ought I suppose (*δῆπον*) to give presents to a man like you.
3. When will you give me the things which I request (*δέομαι*)?
4. When will you undertake the work which I have ordered?
5. There was no one whom he did not extravagantly praise.
6. Do you not need the gifts which you have received from the king?
7. Did you give me as much as I deserved?
8. The more you prosper, the less you appear to be satisfied.
9. I will give you some of those things which I have, in addition to those which you have.
10. Will you share with me the honours which you have obtained?

Ex. 43. (*Recapitulation*).

1. No one that sees you acting so, will think you worthy to be elected. 2. Those that were trained to dispute by Plato were difficult to withstand. 3. The more one teaches you, the more you forget. 4. When will you care for those things that you ought? 5. While it is allowed you to be idle, I fear you will not work. 6. Surely you did not send as many as (*cp. Ex. 41. 6*) you had promised to assist the allies? 7. Those whom I had assisted forgot to mention it at the proper time. 8. I do not desire those things which it is not lawful for me to have. 9. All that I met I invited to come to my house. 10. You are not as good as your word (of such a kind as you say).

Ex. 44. (R. 136-138).

1. Whenever they met together, they used to joke about it
 2. He said that he feared (*pres. infin.*) the gods whenever he thought of his past actions. 3. Last year, when the Peloponnesians attacked us, we kept within the city. 4. When the Peloponnesians had left, we began to till the fields. 5. Whenever you see Alcibiades remind him of his former promises. 6. After that he had condemned me for impiety, he asked a favour of me. 7. As long as you remain under my roof, you must not consort with such companions. 8. Whilst you still have time, undertake the work. 9. Since he betrayed his friends shamefully, he has been neither courted nor respected (*pres.*) 10. As soon as ever you hear that I have arrived, take care that you come to see me (R. 126. Obs. 2nd).

Ex. 45. (R. 136-142).

1. As soon as he heard of my arrival, he came to see me (R. 142). 2. Do not go till (*πρίν, because a negative precedes*) I order you. 3. Stay, till (*ἕως, because an affirmative precedes*) I order you to go. 4. He did not go till I ordered him. 5. He stayed till I ordered him to go. 6. He went before I ordered him. 7. I told him not to go till I should order him. 8. I told him to stay till I should order him to go. 9. While talking to me about the affairs of his family, he fainted (R. 142). 10. We used to wait till the gates were opened, but once we went before they were opened.

Ex. 46. (*Recapitulation*).

1. When you meet me, you shall know with what insult you insulted me. 2. Do not stop fighting till the enemy retire. 3. They said that they would not stop fighting till the enemy should retire. 4. Since you became general, you have treated (*pres.*) your friends haughtily. 5. Whilst you are still undetected (are not detected), I advise you to depart secretly. 6. Whenever he met with good fortune, he used to fear the vengeance of the gods. 7. I never expected that these things would come to pass, while it remained in our power to prevent them. 8. When he had mounted his horse, he said that he feared he should die before returning. 9. These things being so, do not forget to take warning in time. 10. As long as he was ill, he treated his friends with respect.

Ex. 47. (R. 143–144).

1. We all felt annoyed, from the fact that he had not told us. 2. By remaining so long without companions, he forgot to act agreeably. 3. You have raised a false (*adv.*) alarm, by stating that you saw ships sailing hither. 4. By taking money at such a time, you show that you are willing to be bribed. 5. Do not write to my brother till you know how many persons accuse him. 6. Would that I had known you better, that I might have avoided your company. 7. I gave you a present, in order that you might not be always asking me for money. 8. He sent a messenger to tell Cyrus that he intended to come up. 9. Are we to run the risk of killing an innocent man, in order to strike fear into the rest? 10. Owing to the fact of his being ignorant, he managed the affair badly.

Ex. 48. (R. 144–146).

1. They were allowed to depart on condition of not bearing arms in the war. 2. No one is so rash as to state that he will conquer such an enemy. 3. They did so many things in that day, that they felt too weary to sleep. 4. Will you give me three days longer in order that I may prove my innocence (*partic.*)? 5. We ought to have undertaken the work, in order to show that we could succeed (R. 144. Obs. 3). 6. He ran the whole way so fast, that he was unable to speak for some (much) time. 7. Do not betray the city, on the terms of receiving a bribe from Philip. 8. He will try and persuade his hearers, that he may escape punishment. 9. He ought to consider his words, that he may not speak falsely. 10. He always wished to be present at the contest, that he might learn how to contend (*pres. infin.*)

Ex. 49. (R. 147-153).

1. If you say this, you are wrong. 2. If you should say this (*improbable*), you would be wrong. 3. If you had said this (*continually*), you would have been wrong. 4. If you had said this (*once*), you would have been wrong. 5. If you say this (*probable*), you will be wrong. 6. If you were to manage the affairs of the state, all good men would be benefited. 7. If he should be found guilty of murder, the citizens would put him to death. 8. If you manage the affairs of the state, I shall rejoice. 9. If I had something, I would give it to you. [N.B.—*This sentence seems to imply that I have not anything; hence the protasis implies an impossibility extending into the present*]. 10. If our soldiers are victorious over the enemy, the city will set up a trophy.

Ex. 50. (R. 147-155).

1. Although I ordered you not to return, yet you have returned quickly. 2. Although I wished not to meet him any more I was unable to avoid him (R. 155). 3. If you think I am not sufficiently severe with my children, do not keep silence. 4. If he had been absent, I should not have said so much against him. 5. Even though you should slay me, yet will I not cease to trust you. 6. If the citizens were wise, they would quickly expel all such men as you from the city. 7. If even you fail in the undertaking, you must not lose heart. 8. Even living at so great a distance from you, I do not cease thinking of you day and night. 9. If he had not promised, I should not have expected his aid. 10. If this is indeed the truth, it is all over with us.

Ex. 51. (R. 156-160).

1. He promised to do these things, but he did not wish to do them. 2. He said that he would come after three days (*see § xxxv. H.*). 3. He said that all that he saw in the city were evidently excited at the news. 4. He said that he would not come till he should hear the news. 5. He asked his friends to intercede with the judge in his behalf. 6. He asked whether the judge had listened favorably to their representations (the things which had been said). 7. He says that all that he sees in the city are evidently excited at the news. 8. He said that he had lived at Athens for five years. 9. He denied that he had perjured himself for the sake of gain. 10. He thinks that it is better to do those things which he promised.

N.B.—*This exercise may be indefinitely extended by putting 'he says' or 'he said,' &c., before any sentence in the foregoing exercises.*

Ex. 52. R. (161-163).

Put 'he says' and 'he said' before all the sentences in Exercise 49.

Ex. 53. (R. 164-176).

1. Take care that you do not tell him anything (R. 175) about what I did. 2. To omit preparation (not to prepare) is the same thing as to be careless about success. 3. If you do not expect to succeed, it may be you will not try. 4. He thought that it would not injure the state to support Philip. 5. Those who do not speak the truth (*partic.*), are not often trusted. 6. He was never indulgent either to his slaves or to his children. 7. If you deny that I ought to do this, I shall not disobey you (R. 176. Obs.) 8. He said that he would go to Athens, because he had not seen the city (*ὅτι*, *with finite mood*). 9. He was so long absent, that he did not recognise his friends on his return (*partic.*) 10. Although you have never done me a good turn (*partic.*), you now expect that I should befriend you.

Ex. 54. (R. 164-180).

1. You must not associate with that man any longer. 2. Do you wish to prevent me from recovering my own property? 3. It is impossible to think that he was not trying to deceive us. 4. No one either saw or heard such things as you speak of. 5. While it was your duty to be present, you boasted that you had been absent all the time. 6. May I never know how to say it. 7. Seeing is not always believing. 8. I should be ashamed not to tell the truth, since not telling the truth is the sign of a coward. 9. Not to fear death when fighting for one's country is the boast of the Spartans. 10. They certainly will never accomplish the work, if they do not exert themselves better (R. 178).

N.B.—*The following Exercises are Recapitulatory*

Ex. 55.

1. Why in the world (why ever) would you not give the same advice to both?
2. When I awoke, I did not know where I happened to be (R. 91).
3. This foolish boy nourished a snake without knowing it (R. 91).
4. Whenever they met in the market-place, they used to laugh at each other.
5. Surely there is no one to whom you would entrust (R. 153. Obs. 3rd) more than to your wife.
6. They said that they would not object to the Spartans going through their country.
7. Prometheus was condemned to endure (R. 81) pain.
8. The hope of learning many things is pleasant to a boy.
9. Ought you not to attempt to finish the thing at once?
10. I was conscious to myself of acting according to my duty (§ xxxv. H).

Ex. 56.

1. We are all too wise to insult the laws.
2. Many of us transgress the laws without intending it.
3. The mouse thought that he was strong enough to aid the lion.
4. Do not continue to say that you do not wish to be general (R. 79).
5. Foolish boy, the sooner you finish your task the better for yourself.
6. I am afraid that these boys are indeed learning as slowly as possible (R. 124. ii.)
7. You shall appear to insult the king to your cost (§ xxxv. H).
8. Is it not sweet to die for one's fatherland and children? Yes.
9. If we break the treaty, may we suffer the anger of Jove.
10. Great achievements (R. 74) cause excessive opinion of oneself.

Ex. 57.

1. Who could have thought that such a one as you would succeed?
2. Do not accustom yourself to spend more money than your means allow.
3. They continued to fight till the sun went down (R. 90).
4. They did not cease fighting till the sun went down.
5. The less you know of a thing, the more foolish it is to undertake it.
6. Alexander did not prevent his generals from visiting their homes (R. 180).
7. I cannot but believe that this is so (§ xxxvi. K).
8. You ought to know a man's character, before you accuse him of folly.
9. He arrived before the enemy.
10. They are not so numerous as formerly (cp. § xxxv. B).

Ex. 58.

1. If you think that this is wrong, command the herald to forbid it. 2. Those who do not think are apt to act foolishly (R. 84. and 166. Obs.) 3. I have often marvelled by what means people (one) could convince themselves of such a lie. 4. Unless you do this, you will fail, so to speak (§ xxxv. F). 5. There is no one who does not deny that these things are so. 6. All that was given to me is in my power. 7. You ought to take measures that the citizens may be as good as possible. 8. I cannot either go or stay, if you do not order me (R. 92). 9. He said that he had not made war till he was obliged. 10. Whenever they came within sight of the enemy, they rejoiced.

Ex. 59.

1. I did not prevent him from acting justly. 2. He said that he would not go, until the opportunity should offer. 3. Though it was in their power to refuse, they acted in a way to prove their self-restraint. 4. He went away, under the impression that the business was finished. 5. They fought in a way worthy of Athens, till the enemy fled. 6. Those who do not desire riches are more happy on that account. 7. The more friends you have, the more you are likely to depend on them. 8. Avoiding danger is not the same as overcoming it. 9. Did they really burn the temple of Hera with impunity? (§ xxxv. H). 10. Yes, but they ought not to have escaped who did so.

Ex. 60.

1. It was in their power to put an end to his sufferings (*partic.*) 2. Whether you live or die, take care to do nothing unjust (§ xxxiv. 17). 3. When you have read the letter, you shall tell me what you think of it. 4. Are you not conscious of having acted like an enemy rather than a friend. 5. I have not sinned as much as I might have done in the circumstances. 6. The more soldiers depart, the more I fear for our safety. 7. It is the part of a brave man to die fighting. 8. Be sure not to do what has often proved detrimental to you. 9. Whether you succeed or not, may you be more happy than I am. 10. He thought that he would himself take the city, before the general should arrive.

Ex. 61. (*Middle Grade, 1881*).

1. Unless you were covetous (*αισχροκερδής*), you would no have acted thus. 2. I would never advise the city to make peace as long as a single Athenian shall be left. 3. If I would believe any man, I believe you. 4. He gains (*κτᾶσθαι*) no friend, that makes no foe (*use optatives with ἄν*). 5. There was no one that he did not laugh to scorn (R. 1). 6. They say that the lions are killing many people. 7. They said that the snakes would kill people, if they went near them. 8. Chirisophus advanced with the power which he had. 9. I am afraid that Chirisophus did not advance with the power which he had. 10. I am afraid we have fallen in with falsehoods.

Ex. 62. (*Middle Grade, 1882*).

1. I fear that these things are not true. 2. It is customary (*νόμιμος*) that if you be taken in a theft, (*partic.*) you are scourged (*μαστιγώω*). 3. He would (*έθελω*) not go, till his wife persuaded him. 4. He will not go, till his wife shall persuade him. 5. If I saw you acting justly, I should think you admirable. 6. This man said that he had not been a slave at Athens (*δουλεύω*). 7. They ceased not to make war till they had conquered the whole country. 8. The Epidamnians asked the gods whether they should give up their city to the Corinthians. 9. They killed all those who had been taken in the battle. 10. They waited until the doors were opened.

Ex. 63. (*Middle Grade, 1883*).

1. His money slipped away (*διαρρέω*), without his perceiving it. 2. They arrived in the middle of the night, long before their pursuers (*use φθάνω*). 3. They made a truce [to continue], until what had been said should be announced at Sparta. 4. Taste (*pl.*) these viands, but do not touch the others. 5. Quit the country as soon as possible, before all the city hears of it. 6. Open the door as soon as I knock (R. 137. Obs. 1st.) 7. Whenever you are in a difficulty, consult with your friends. 8. Nothing is better than being on one's guard. 9. You would not guess how many I saw there. 10. All that do such things ought to be punished mercilessly.

Ex. 64. (*Middle Grade, 1884*).

1. Men enact laws and threaten (*ἐπαγγέλλομαι*) punishment, that they may not suffer harm from (*ὑπό*) the wicked. 2. They are fortunate in other respects, and especially in being able to control the temper. 3. You shall hear yourself, how many services he has performed for his countrymen. 4. For the present at least, if it is agreeable to you, we will obey the physician. 5. They arrested him while he was at dinner, and carried him off at once to the magistrate. 6. If we would (*εθέλω*) be happy, we must desire those things only which are reasonable, and must make a right use of what we have (*τὰ πάροντα, use verbal adjectives*).

Exercises.

PART THE THIRD.—CONNECTED PROSE.

Ex. 65.

The¹ Lacedæmonians invaded Attica with a great host of their own troops and those of their allies, led² by Archidamus, their king. They¹ proceeded, ravaging the country as they went, as far as Acharnai [close to Athens] and encamped, [imagining] that³ the Athenians would never endure to see them there, but would be driven by pride and shame to come out and fight them. However Pericles thought it would be a serious matter to fight for the very existence of Athens⁴ against 60,000 Peloponnesian and Bœotian troops, so he pacified those who wished to fight and were dissatisfied at his inactivity⁵ by pointing out that trees⁶ when cut down quickly grow again, but that when the men of a State are lost⁷ it is hard to raise up others [to take their place].

¹ Hint 7, i.

² Hints 18 and R. 94, i.

³ R. 94, v.

⁴ Say 'on behalf of the city itself.'

⁵ Hint 8.

⁶ Hint 12.

⁷ Hint 16, i.

Ex. 66.

When¹ Alexander reached Gordium, he was seized with a desire to go to the citadel, where the palace of Gordias and his son Minas was, and² see the chariot of Gordias and the knot of the chariot's yoke. There¹ was a great deal of talk among the people-of-the-place³ about the chariot, and this was the story⁴: whoever should loosen the knot of the yoke of the chariot was destined to be ruler of Asia. When¹ Alexander found-great-difficulty⁵ in discovering how to loosen the knot, being unwilling

¹ Hint 7, i.

² Say 'to see.'

³ οἱ πρόσχωροι.

⁴ Hint 9.

⁵ Say 'was in difficulty,' use ἀπόρως.

to leave it unloosened, lest this should cause any uneasiness⁶ to his soldiers, he struck it with his sword, and cut through the knot, saying that it was now untied.

⁶ κίνησις.

Ex. 67.

The Duke did not at all expect that the enemy would bring their full force to oppose him, nor had he any apprehension¹ of a panic among his own men, in case any unlooked for surprise² should overtake them. But when he saw the foe in possession of the city and reflected that his own infantry and cavalry were becoming every hour more disinclined³ for fighting, and perhaps would lose heart altogether if he [attempted to] advance, he collected⁴ his forces from all sides as quickly as he could, and⁴ waited to see what the enemy were going to do. His men feared the recurrence² of a similar misfortune² to that which had befallen their comrades in the naval battle. They were⁴ not accustomed to disaster, and⁴ now saw themselves surrounded by dangers they had not foreseen.⁶

¹ Hint 8.

² Hint 9.

³ ὀκυηρός.

⁴ Hint 16, i.

⁵ Use an adjective.

Ex. 68.

These¹ offices had from ancient times been obtained by lot,³ and it was only through them that those who had approved themselves in the discharge of them were advanced³ to the Areopagus. For¹ this reason it was that Pericles, when he had gained⁴ strength with the populace, caused the Senate by means of Ephialtes to lose its judicial powers, while⁵ he caused Cimon to be banished by ostracism, as a friend of Sparta⁶ and a hater-of-the-people, although he was second⁷ to no Athenian in birth or fortune, had won most brilliant victories over the Persians, and had filled

¹ Hint 7, i.

² κληρωτός.

³ Meaning? Hint 18.

⁴ Hint 16, i.

⁵ Hint 12.

⁶ φιλολάκων.

⁷ Hint 16, i.

Athens with plunder and spoils of war, as will be found related in his life. So great was the power of Pericles with the common people.

Ex. 69.

He halted his force, and there was almost a total eclipse² of the moon. Alexander¹ offered sacrifice to the moon, the sun, and the earth, and it appeared to the soothsayer that the condition of the moon was in favour of³ the Macedonians, and that the battle would take place during that month, and that victory was foreboded to Alexander by the victims. On¹ the fourth day from the crossing of the river Alexander's scouts announce that the enemy's cavalry are seen on the plain, but their number cannot be conjectured.⁴ Having¹ drawn up his line of battle he marched as though to fight when other scouts rode up, having reconnoitred⁵ with more accuracy, and said they believed the cavalry were not more than 1,000 strong.

¹ Hint 7, i.

² Say 'a great part of the moon was eclipsed,' ἐκλιπήσ.

³ πρὸς with the gen.

⁴ Hint 18.

⁵ κατιδόντες.

⁶ Hint 8.

Ex. 70.

First of all, then, he repealed all the laws of Drako, except those relating to murder, because of their harshness and the excessive¹ punishment [which they awarded]. For death was the punishment for almost every offence, so that even men convicted of idleness were executed, and those who stole pot-herbs² or fruits suffered just like sacrilegious robbers³ and murderers. So that Demades afterwards gained repute by remarking that Drako's laws were not written with ink,⁴ but with blood. It is said⁵ that when⁶ Drako himself was asked why he had fixed the punishment of

¹ Say 'greatness of.'

² λάχανα.

³ Ἱερόσυνη.

⁴ μέλας (noun).

⁵ Hint 18.

⁶ Hint 16, i.

death for most offences, he answered that he considered these⁷ lesser crimes to deserve it, and he had no greater punishment for more important ones.

⁷ Hint 12.

Ex. 71.

When¹ the city was convulsed, Megacles and the other descendants of Alcmæon fled, but Solon, although² he was now very old and had no one to stand by him, nevertheless came into the market-place and addressed the citizens, reproaching them for their folly and remissness, and urging them to make a final effort-to-retain³ their⁴ freedom. It was then that he made the memorable remark that² in former days⁵ it would have been easier for them to have prevented despotism from appearing amongst them, but that now it would be more glorious to cut it down when⁶ it had arrived-at its-full-growth.⁶

¹ Hint 7, i.

² Hint 12.

³ Say 'not to make a sacrifice of'
(*προίεμαι*).

⁴ Hint 19.

⁵ *πρώην*.

⁶ Hint 16, i.

Ex. 72.

We call to witness the gods of our oaths and of our country that your conduct¹ in invading the Platæan territory is unjust and unworthy of yourselves. A² Lacedæmonian, Pausanias, who freed³ Hellas from the Mede, offered sacrifice in our market-place to Zeus the god of freedom, and granted us our land and the right of independence,¹ in return for the zeal and courage we displayed⁴ in those perils. But you are acting in the contrary way. For you have come along with the Thebans, our bitterest foes, to reduce us to slavery. But we call upon you not to outrage the land of Platæa, nor to transgress your⁵ oaths, but to permit us to maintain our independence⁶ as Pausanias ordained.

¹ Hint 9.

² Hint 7, i.

³ Hint 16, i.

⁴ Use participle of *γίγνεσθαι*.

⁴ Hint 19.

⁶ Hint 9.

Ex. 73.

Thucydides¹ was a leader of the conservative party, and for a long time struggled to hold his own against Pericles in debate. One¹ day the King of Sparta, asked him whether he or Pericles was the better wrestler. "When I throw him in wrestling," Thucydides answered, "he beats me by proving that he never was down, and making the spectators believe him." For all this² Pericles was very cautious about his words, and whenever he ascended the tribune to speak, used first to pray to the gods that nothing unfitting for the present occasion might fall from his lips. He¹ left no writings except the measures which he brought forward, and very few of his sayings are recorded. One of these was, that he bade them destroy Ægina "as being the eye-sore³ of the Peiraeus," and that "he saw war coming upon Athens from Peloponnesus."

¹ Hint 7, i.² Say 'not but that.'³ λήμη.

Ex. 74.

He observed¹ that the city was filled with men who came from all countries to take refuge² in Attica, that the country was, for the most part, poor and unproductive, and that merchants³ also were unwilling to despatch cargoes to a country which had nothing to export.⁴ He, therefore, encouraged his countrymen to embark⁵ in trade, and made a law that a son was not obliged to support his father if his father had not taught him a trade. As for Lycurgus, whose⁶ city was clear of strangers, and whose land was "unstinted, and with room for twice the number," as Euripides says, and who, above all, had⁷ spread throughout Sparta the crowd of Helots whom it was best to keep idle, but even in labour and hardships

¹ Hint 16, i.² ἐπ' ἀδείας.³ Say 'those using the sea.'⁴ ἀποδοῦνται.⁵ Hint 10.⁶ Hint 16, i.⁷ Hint 16, i. (gen. abs.)

to weaken [their spirit]—it was right⁸ for him to free his citizens from laborious and humiliating⁹ crafts, and⁶ to devote them with undivided attention to the art of war.

⁸ καλῶς εἶχε.⁹ βάναυσος.⁶ Hint 16, i.

Ex. 75.

O King, we Greeks have been endowed¹ with moderate gifts, by Heaven, and we have a share of a certain courageous and homely² sort of wisdom, not of a royal and magnificent character; which, seeing the manifold chances to which life is exposed,³ does not permit us to take a pride in our present advantages, nor to admire the good fortune of anyone, while it is liable to change. Strange⁴ things await every man in the unknown future; and we think that man alone happy whose life the Deity has brought to a fortunate termination.⁵ To congratulate a man who is yet alive and exposed to the caprice of fortune, like proclaiming and crowning-as-victor one who is still running-in-a-race, is uncertain and may-be-frustrated.⁶

¹ Hint 18.² δημοτικός.³ χρώμενος.⁴ ποίκιλος.⁵ Say ‘to whom the deity has brought good fortune to the end.’⁶ ἄκυρος.

Ex. 76.

When¹ this was done the Commander saw that the cavalry could charge the Lacedæmonians with great effect,² and pointed this out to the allies. Not being listened to,³ but scorned as a madman, he collected his own fellow-countrymen, and charged with them alone. At the first onset he threw the light-armed troops into confusion, and presently routed them with great slaughter. Wishing to encourage the allies, and to come more quickly to blows with the retreating enemy, he dismounted, and with great difficulty, encumbered as he was by his accoutrements, pursued them over rough ground full of watercourses and deep-gullies.⁵

¹ Hint, 7, i.² Say, and that the opportunity offered.³ Hint 18.⁴ Say ‘dismissed his horse.’⁵ πειθρα καὶ φάραγγες.

Ex. 77.

The Lacedæmonians vehemently blamed Agis for not having subdued Argos, after an opportunity such as they thought they had never had before; it being no easy matter to bring together so many and so good allies. But when the news arrived of the capture of Orchomenus they were furious, and in a fit¹ of passion, which was unlike² their usual character, they had almost made up their minds to raze his house and fine him in the sum of a hundred thousand drachmæ. Agis, however, entreated them to do none of these things, promising to atone for his fault by some brave action in the field, failing which they might do what they pleased with him. So they did not inflict the fine or demolish the house, but they now passed a law which had no precedent³ in their history, providing that ten Spartans should be appointed his counsellors, without whose consent he was not to lead an army out of the city.

¹ Hint 10.² Say 'contrary to' (*παρὰ*).³ Hint 5.

Ex. 78.

Then Brasidas, seeing the Athenian force in motion, and his opportunity come, said to his companions and the troops: "These men will never face us, one can see that¹ by the shaking of their spears and heads · such behaviour² always shows an army is going to run away. Quick, someone, and open me the gates I spoke of, and let us be out and at them with no fears³ [for the result.]" Thereupon he went out by the gate leading to the palisade, and by the first gate of the long wall which⁴ was then standing, and ran at full speed straight up the road where the trophy now stands as you go⁵ by the steepest part of the hill: he then fell upon and⁵ routed the centre of the Athenians panic-stricken by their own disorder and terrified at his audacity.

¹ Say 'they are evident.'² Hint 8.³ Hint 9.⁴ Hint 16.⁵ Hint 16, i.

Ex. 79.

The¹ Achæan League was first organised² by Aratus, who collected the cities from a scattered³ [condition], and formed them into a mutually-helpful⁴ and truly Greek commonwealth; then, as in [running] streams, when first a few small bodies resist⁵ [the flow of the water], soon much more is brought⁶ down by the stream and lodged⁵ against them until a firm ground⁷ is formed; so when Greece was in a weak condition, at this time did the Achæans, by uniting, and by assisting some of the neighbouring⁸ cities and freeing them from despots, and by uniting and incorporating others with themselves, endeavour to combine the whole of Peloponnesus into a single and united state.

¹ Hint 7, i.² Say 'raised to renown and power.' Hint 18.³ διαρροίπτω.⁴ φιλανθρωπος.⁵ ὑφίστασθαι.⁶ Hint 18.⁷ πηγής.⁸ αἱ κύκλῳ.

Ex. 80.

The¹ Thebans repelled their attacks twice or thrice, and then fled in panic² through the town, pelted³ with stones and tiles by the women, and pursued³ by the Platæans. Someone had shut the gates by which they had entered, so that even this outlet was closed to them. Some⁴ few escaped by cutting through the bar of an unguarded gate, but⁴ not many, for they were soon detected. Others were cut down here and there in the town. The greater part rushed into a large building, of which the door happened to be open, thinking there was a free exit. The Platæans, seeing that they were cut off, deliberated whether to set fire to the building and burn them as they were, or deal with them in some other way.

¹ Hint 7, i.² φοβοῦμαι.³ Hint 18.⁴ Hint 12.⁵ σποράδην.

Ex. 81.

The armies¹ being now on the point of engaging, the several commanders addressed words of encouragement to their own

¹ Hint 7, i.

contingents. The Mantineans [were told] that they were going to fight for their country, and would have to choose between dominion and slavery—between losing one² after tasting-the-sweets-of-it,³ and having further acquaintance with the other.² The Argives¹ [were reminded that] once they had possessed the sovereignty⁴ and afterwards an-equal-share⁵ in the Peloponnese; would they acquiesce in the loss for ever of their position, and neglect to punish their hateful neighbours, who had wronged them again and again?⁶ The Athenians¹ [were told] that it was glorious to be fighting side by side with a host of brave allies and to be found equal to the bravest. If they could conquer the Lacedæmonians in Peloponnese they would cement³ and extend their empire, and need never fear an invader again.

¹ Hint 7, i.

² Hint 12.

³ Hint 10.

⁴ ἡγεμονία.

⁵ ισομοιρία.

⁶ Say 'for their numerous wrong-doings.'

Ex. 82.

In¹ addition to the existing evils [their condition] was aggravated by the crowding of the country people into the city, and the new-comers suffered the worst. For having no houses of their own, and inhabiting in the height² of summer stifling³ huts, the mortality⁴ went on amid wild disorder. Dying they lay dead upon one another or wallowed⁵ half-dead in the streets and in the neighbourhood of all the fountains in their craving for water. The¹ temples in which they lodged were full of the corpses of those dying in them, for the violence⁶ of the calamity was such that men not knowing where to turn grew careless of all law human and divine.⁷ The¹ customs which had hitherto been observed at funerals were universally violated and they buried their dead as each could best.

¹ Hint 7, I.

² ὥρα.

³ πνιγηρὸς.

⁴ φθόρος.

⁵ καλίνδεῖσθαι.

⁶ Hints 9 and 16.

⁷ ἱερὸς καὶ ὄστος.

Ex. 83.

Soldiers, if I had led you to toil and danger without partaking as your leader in your hardships,¹ it were not strange¹ for you to fail in courage² when you alone shared³ the danger while others reaped the reward. But now while⁴ we take part in your labours and a fair share of your perils, the prizes [of conquest] are thrown open to all. Your's is the country and you are its governors⁵; a great deal of the booty is already coming into your hands, and when we reach the Indies, then I shall not merely fill your hands—by Heaven! I⁶ will exceed the highest hopes of each of you, and those⁴ who wish to return I will send home, or will lead them myself, while⁴ those who remain I will make the envy⁷ of those who depart!

¹ Use an adverb.² Say 'in your minds.'³ accus. abs.⁴ Hint 12.⁵ σαρπαπένειν.⁶ Hint 7, i.⁷ Hint 8.

Ex. 84.

As regards the laws I¹ have quoted I desire before I sit down² to say a few words, in the belief that if you bear them in mind you will be better able to guard against any deception or trickery that the defendants may attempt to impose on you. The first of these laws declares expressly that if any one commits a murder like this, the House of Lords shall try the case; whereas the defendant has proposed that in the case of murder the criminal may at once be exiled. I beg you to remember, gentlemen, that to banish a man without giving him a trial is utterly opposed to judicial proceedings. The next law forbids our exacting a fine from or outraging the convicted murderer; whereas the man in rendering him liable³ to banishment does all this, for it will be in the power of those who are in charge⁴ of him to do to him whatever they please.

¹ See R. 133.² Say 'to come down,' and see Hint 16, i.³ ἔνοχος.⁴ Say 'have taken.'

Ex. 85.

I saw that he was not satisfied¹ with his previous answers, and that he would not play the part of² answerer any more if he could help: and I considered that there was no call on me to continue the conversation. So I said: my friend, I do not wish to force the conversation upon you if you had rather not,³ but when you are willing to argue with me in such a way that I can follow you, then I will argue with you. Now you, as is said of you by others, and as you say of yourself, are able to hold discussions in shorter forms of speech as well as in longer, for you are a master of wisdom; but I cannot manage these long speeches; I only wish that I could! You, on the other hand, who are capable of either, ought to speak shorter as I beg you, and then we might converse. But I see that you are disinclined, and as I have an engagement which will prevent me staying to hear you at length (for I have to be in another place) I will depart: although I should have liked⁴ to hear you.

¹ Hint 18.² Hint 10.³ Say ‘contrary to (*παρὰ*) your will.’⁴ Use an adverb.

Ex. 86.

The¹ Peloponnesians, having failed in this also, sent away a part of their army, but² retaining the rest, surrounded the city with a wall, dividing the task among the contingents-of-the-various cities.³ There was a trench both inside and outside [the wall] from which they took clay for the bricks.⁴ About the rising⁵ of Arcturus all was ready. Leaving a guard for one half of the wall, while the other half was guarded by⁶ the Boeotians, they disbanded the army,⁷ and returned to their homes. The Platæans had already conveyed to Athens their wives and children and old men with the rest of the unserviceable population. Those who remained were 400, with 80 Athenians and 110 women to make bread.⁸

¹ Hint 7, i.² Hint 16, i.³ Say ‘the various cities.’⁴ πλινθεύεσθαι⁵ ἐπιτολαῖ.⁶ Hint 18.⁷ Use the dative.⁸ σιτοποιός.

Ex. 87.

The¹ story goes that Alexander himself entered into the tent of the queen with no companion except Hephaestion, and that the mother of Darius, being in ignorance which of them was the king (for both were similarly attired) came forward and saluted Hephaestion, as he appeared the taller of the two.² But when Hephaestion fell back, and one of her attendants pointed to the king and said that he was Alexander, she was dum-founded³ at her mistake,⁴ and retired; but Alexander said that she had made no mistake, for the other was Alexander also. I¹ have mentioned this not as being true nor yet as altogether incredible; but whether it happened or not I commend Alexander for showing compassion towards a woman and trust and honour to his friend.

¹ Hint 7, i.² Say 'than the other.'³ καταιδεῖσθαι.⁴ Hint 16, i.

Ex. 88.

There seemed now no hope of succour from Athens or any other means of safety for the besieged. They determined at first to escape in a body,¹ and to surmount the enemy's walls by force if they could manage it, and so escape by the project which Theænetus, the son of Tolmides, had initiated.² Half³ of them, however, had drawn back from the project, thinking the danger was too great, but about 220 persevered in the attempt, and constructed ladders of equal height with the wall of the enemy. They got the right measurement by the courses of bricks, where part of the wall happened not to be properly plastered;⁴ by standing near, so that it was easily seen² for their purpose, they were able to count the number⁵ of bricks, and then by calculating the right length of the ladders from the thickness of a single brick, they were sure² to hit on the right reckoning.

¹ πάντες,
² Hint 16, i.
³ Hint 7, i.⁴ ἐξαληλιμμένον.
⁵ συμμέτρησις.

Ex. 89.

Of all the Kings of old I know only Alexander who showed repentance for his errors,¹ owing to the nobility [of his nature]. Whereas most of them, even if they did ever recognise that they had erred, thought that they could conceal their fault by pretending² it were a fine action they performed—judging [very] badly. For in my opinion the only remedy for a fault is to³ confess it and to make it clear that one has repented of it. For to those who have been offended⁴ the offence does not appear⁵ utterly unbearable if he who has committed it acknowledges that he did wrong; while for a man's self there is hope left for the future that he will not fall into similar faults if he has shown himself sorry⁶ for his former misdeeds.

¹ Hint 9, use *πλημμελέω*.

² Say 'as though having done,' &c.

³ Say 'if one should confess.'

⁴ Hint 18, ii., say 'to suffer something unpleasant.'

⁵ *πάντη*.

⁶ Hint 16, ii.

Ex. 90.

Thus both these well-planned manœuvres were accidentally frustrated. As¹ the enemy had now succeeded in concentrating their forces at Mantinea, it was clear that a general action was unavoidable. The plain between Tegea and Mantinea, though 2,000 feet above the level of the sea, is shut in on every side by lofty mountains. In length it is about ten miles, while its breadth varies from one to eight. About four miles south² of Mantinea it contracts to its narrowest dimensions,³ and here the Lacedæmonians and Mantineans took up their position. Epaminondas¹ in marching northwards from Tegea, inclined to the left, so as to skirt the base⁴ of Mt. Mænalias, which bounds the plain on the west. On arriving in sight of the hostile lines, Epaminondas ordered his troops to halt and to ground their arms. Hence the Lacedæmonians inferred that he did not mean to offer battle that day.

¹ Hint 7, i. | ² *πρὸς μεσημβρίαν*. | ³ Hint 8. | . ⁴ Say 'the roots.'

Ex. 91.

In¹ accordance with an old national custom, the Athenians gave public burial to those who fell first in this war. The

¹ Hint 7, i.

ceremony is as follows. Three-days-before-the-celebration² they erect a tent in which the bones of the dead are laid out, and everyone brings to his own dead any offering he pleases. The procession is accompanied³ by anyone who chooses, whether citizen or stranger, and the female relatives of the dead are present at the grave and⁴ make lamentation. They¹ place them in a public sepulchre, which is [situated] in the most beautiful spot outside the walls⁵; there they always bury those who fall in war. When¹ the remains are laid³ in the earth, some man of known ability and high repute delivers over them a suitable oration; after¹ which [the people] depart.

¹ Hint 7, i.

² πρότριτα.

³ Hint 18.

⁴ Hint 16, i.

⁵ προάστειον.

Ex. 92.

First of all the Euboeans revolted, and he led against them a strong army. Shortly after this news came that the Megarians had become hostile¹, and that an army under the command of Pleistoanax, King of the Lacedæmonians, was menacing² the frontier of Attica. The³ Athenian leader now in all haste withdrew his troops from Euboea to meet the invader. He did not venture on an engagement with the numerous and warlike forces of the enemy—although repeatedly invited-by-them-to-fight⁴; but observing that Pleistoanax was a very young man, and entirely under the influence of⁵ Cleandrides, whom the Ephors had sent to act as his tutor and counsellor⁶, because of his tender² years, he opened secret negotiations with the latter, and persuaded him by means of a bribe to withdraw the Peloponnesians from Attica.

¹ ἐκπολευόω.

² Hint 10.

³ Hint 7, i.

⁴ Hints 16, i., and 18.

⁵ χρώμενος μάλιστα.

⁶ φύλαξ καὶ πάρεδρος.

Ex. 93.

The¹ city had been long suffering² from this curse from the time that the orator Megakles induced the conspirators of Cylon's

¹ Hint 7, i.

² Hint 18, ii.

party who had taken refuge with the goddess to quit the Temple, and stand-their-trial.³ They fastened⁴ a thread⁵ to the shrine of the goddess, and kept hold of it so as still to be under her protection. But as they were coming down from the Acropolis, just beside the temple of the Furies, the string broke,⁴ and Megakles and the other Archons, thinking⁶ that the goddess rejected their appeal, seized them. Some of them were stoned⁷ to death outside the temple, and some who⁴ had fled for sanctuary to the altars were slain there. Only those who⁴ fell as suppliants at the feet of the Archons' wives were spared. After this the Archons were called accursed, and⁴ were viewed with horror.

³ Say ‘for their trial.’

⁴ Hint 16, i.

⁵ κρόκη κλωστή.

⁶ Hint 16 & R. 94, v.

⁷ Hint 18.

Ex. 94.

Afterwards while the musicians were contending for the prize in the theatre, he entered it accompanied¹ by his young soldiers in their military cloaks and purple uniform, all of them strong men in the prime of life, showing a modest respect for their general, combined with a martial bearing due to their many brave feats of arms. It is said that just as they came into the theatre, Pylades, the musician, began to recite the ‘Persians’ of Timotheus :

“ He wrought for Greece a noble work of freedom,”
in a loud voice and with solemnity² suiting the piece, and that at this all the spectators turned their eyes upon Philopœmen and broke³ into joyous applause,⁴ recovering in imagination⁵ the ancient glories of Greece, and feeling such confidence [in him] as almost to recover the ancient spirit [of their nation].

¹ Hint 18.

² ὅγκος.

³ Hint 10.

⁴ κρότος.

⁵ ταῖς ἔλπισιν.

Ex. 95.

Lycidas sat down where we had been before, but Alciphron stood over against us, with his arms folded,¹ and his head reclined¹

¹ Hint 18.

on the left shoulder, in-the-posture-of² a man meditating. We sat silent, not to disturb his thoughts, and after two or three minutes he uttered these words, ‘ Oh Truth ! oh Liberty ! ’ after which he remained musing as before. Upon this Euphranor took the liberty³ to interrupt him. ‘ Alciphron, he said, it is not fair to spend your time in soliloquies. The conversation of wise and learned men is rarely to be met with in this corner, and the opportunity you have put into my hands I value too much not to make⁴ the best use of it.’

² Hint 8.

³ Say ‘with liberty of speech,’ *παρρησία*.

⁴ R. 31, obs. 3rd.

Ex. 96.

It was very strange that¹ upon such an accusation, maintained with such slender evidence, men that had well deserved of their country should be overthrown. But their enemies had so incensed the rascally multitude that no man darest absolve them, save only² Socrates the wise and virtuous philosopher, whose voice in this judgment was not regarded.³ Six of them were put to death, of whom one had hardly escaped drowning,⁴ and was with-much-adoo relieved by other vessels in the storm ; but the captains which were absent escaped. For when the fury of the people⁵ overpast this judgment was reversed,⁶ and the accusers called in question for having deceived and perverted the citizens. Thus the Athenians went about to free themselves from the infamy⁵ of injustice ; but divine justice was not asleep⁷ nor would be so deluded.

¹ Say ‘if.’

² Say ‘alone.’

³ Hint 18.

⁴ Say ‘was all but drowned’ (*ἀποπνιγώ*).

⁵ Hint 8.

⁶ Say ‘was blotted out’ (*ἐξαλείφω*).

⁷ Hint 10, i.

Ex. 97.

There is another point that you ought to bear in mind, that according to laws now existing which have been long in force—

laws too, which, not even an opponent will attack as unfair—every man serves in the army after an interval of¹ a year, so that for half his time he is exempt-from-military-service.² Now let us consider the effect on the city if all serve continuously. It will be seen to be very far from worth all the expense that will be incurred. Look at it in this way; there are of the citizens exempt from service I will say 70, though I declare (as I lately said) I do not believe there are 50—but let us suppose there are 70, or if you like 100. In order³ that these seventy men or more may serve the whole time, are we to cause the whole body of artisans to distrust us? Then we know, as you are aware, that many will serve us as long as our country exists, but no one will care to treat his country well if he sees those who formerly served her treated ill.

¹ διαλιπών.

² ἀστράτευτος.

³ Hint 7, i.

Ex. 98.

And if anyone had reckoned the public expenditure of the State, and the private outlay of individuals—that is, of the State the sums spent¹ on the expedition and sent out in the hands of the commanders, and of individuals the money expended¹ on their personal outfit and by the trierarchs laid¹ out or still to be laid out on their galleys, in addition to the money which each was likely to have provided for the journey, independently of the pay from the treasury for a voyage of such length, and what the soldiers or traders may have taken with them for purposes-of-exchange²—it would have been found that many talents in all were being taken out of the city. Indeed the expedition was no less spoken of for the amazement caused by its boldness and the magnificence³ of the spectacle than for its overwhelming strength, compared with⁴ the people against whom it was directed, and because it was the longest passage from home hitherto attempted, and was attempted with the greatest hope of success based on the actual power [of those who undertook the expedition.]

¹ Hint 18.

² ἐπὶ μεταβολῆ.

³ λαμπρότης.

⁴ πρὸς.

Ex. 99.

If you take my advice, you will determine that the present is the right moment for providing these funds, and then when you need them they will be ready for your use. Neglect¹ them through the idea that now they would be ill-timed, and then, when the time for action comes, you will find yourselves under the necessity of procuring them. But I am asked “What advantages have we derived from our orator’s speeches? He comes forward just as he likes and fills our ears with talk, and abuses² the existing state of things, and after puffing us up with false hopes, takes his seat again.” I answer that, if I could but convince you of the truth of a single statement of mine, I imagine that I should be conferring on my country a benefit so enormous, that if I were to attempt to describe it to you, many would disbelieve me under the impression that it surpassed all possibility.³ Besides this I believe it is no small advantage if I can accustom you to listen to good advice.

¹ Say ‘if you neglect.’
² διασύρω.

³ Hint 8.

Ex. 100.

When offers of contribution¹ were made² in the council, he was present and made no offer. But when news was brought that the troops were surrounded, and the Council passed a resolution to send out all the remaining horse including the defendant, he, dreading the campaign, came forward³ at the ensuing⁴ assembly, (even before the presidents⁵ had taken their seats) and offered a contribution. That his object was to shirk the campaign, not to show generosity,⁶ is too clear for him to deny. How does it appear? By his subsequent conduct: for in the first instance, when it was determined, after some discussion in the assembly, that the reinforcement of horse⁷ was not then necessary, and they had cooled⁸ down about the expedition, he did not go on board the ship which he had given, but stayed at home, and did those acts at the Dionysia for which he is now upon his trial.

¹ ἐπέδοσις.

² Hint 16, i. (gen. abs.).
³ ἐπίουσα.

⁴ πρόεδροι.

⁵ Say ‘not through generosity.’
⁶ ἀναπίπτω.

Ex. 101.

The Athenian commanders, in the meantime, consulted both on the calamity which had befallen¹ them, and on the present general distress in the army. For they perceived that they were unsuccessful in their attempts, and that the soldiers were wearied with the delay; for they were oppressed with diseases from two causes,² both from its being the season of the year in which men are generally sick, and from the place in which they were encamped being marshy and unhealthy³ [not to say that] in other respects they appeared to be in a hopeless condition. The General therefore thought that they ought not to remain any longer, and gave his vote for departing without delay, while it was yet practicable to cross the sea,⁴ and they could manage to convey the army at least, with their fresh accessions⁵ of naval force.⁵

¹ Hint 16, i.² κατ' ἀμφότερα.³ ἐλωδὲς καὶ χαλεπός.⁴ Say 'the sea was possible to cross.'⁵ Hints 8 and 16.

Ex. 102.

All great poets write those magnificent poems of theirs not by art but under inspiration and bound-by-a-spell.¹ The same is true of musical-composers.² As dancing-dervishes³ are not in their right senses when they dance, so too musical-composers are not in their right senses when they write their beautiful pieces; but when they embark⁴ on their harmony they are possessed and are bound by a spell; and just as the possessed draw milk and honey while bound by the spell, but are unable to do so when in their right senses, so the soul of musical-composers has that sort of action which they alone can describe. For you know poets tell us the strains they bring us are culled from the honeyed founts of gardens and groves belonging to the Muses, as if they were bees. Now so long as a man retains the use of his intellect he is as incapable of writing poetry as⁵ he is of uttering oracles.

¹ κατέχω.² μελοποιοί.³ οἱ κορυβαντιῶντες.⁴ Hint 10, i. (quite literally)⁵ Say 'is incapable of . . . and . . .'

Ex. 103.

Well then, I will speak, though I hardly know how to look you in the face,¹ or in what words to utter [the audacious fiction], which I propose to communicate gradually, first to the rulers, then to the soldiers, and lastly to the people. They are to be informed that their youth was a dream, and the education and training which they received from us an appearance only; in reality during all that time they were in process² of formation and nourishment² in the womb of the earth; when they themselves and their arms and appurtenances were manufactured, and when they were completed, the Earth, their mother sent them up; and their country being their mother and also their nurse, they are bound to advise for her good, and so defend her against attack, and her citizens they are to regard as children of the Earth and their own brothers.

I think, he said, you did well to be ashamed of the lie you were going to tell.

Nay, I replied, there is more coming.

¹ Hint 8, say 'with what daring.'

² Hint 8 and 16, i.

Ex. 104.

Well, I said, as you appear to have a difficulty about this, let us dismiss this and take another of the examples which you mention. Do you admit the existence of folly?

I do.

And is not wisdom the very opposite of folly?

That is true, he said.

And when men act rightly and advantageously they seem to you to be temperate?

Yes, he said.

And temperance makes them temperate?

Certainly.

And they who do not act rightly act foolishly, and acting thus are not temperate?

I agree to that, he said.

Then to act foolishly is the opposite of acting temperately?
He assented.

Then, Protagoras, which of the two assertions shall we renounce¹? That everything has but one opposite? Or the other, that wisdom is distinct from temperance, and that both of them are parts of virtue, and that they are not only distinct but dissimilar, both in themselves and in their functions?² For both of these together are certainly not in harmony; for how can they be said to agree—if everything is assumed to have but one opposite and no more, and yet folly, which is one, has clearly two opposites—wisdom and temperance?

I Use λύω.

3 δυνάμεις.

Ex. 105.

The influence of Pericles was founded partly indeed on the measures by which he courted popular favour—which would have been equally agreeable¹ had they been proposed by any other man, but still more on the rare qualities² of his genius and character, on his eloquence, his military talents and his political experience, on his prudence³ and his integrity,³ his serenity⁴ and greatness³ of soul. It was thus that he was enabled permanently to control the assembly and sometimes successfully resist its declared wishes. No man ever appeared after him at the head of affairs who combined so many claims⁵ to general confidence and respect. But with regard to the demagogues, who succeeded him at the period we are now reviewing, it is clear that, with one exception, none of them possessed any personal influence,⁶ or was indebted for the degree of favour he enjoyed to any other instruments than the acts with which he flattered the passions of the people.

¹ Use χαρίζεσθαι.

² τὸ διαπρεπές.

³ Hint 8.

⁴ Say ‘collected’ (*συνεσταλμένος*).

⁵ Use verb ‘to claim.’

⁶ λαμπρότης.

Ex. 106.

Whether Pythagoras had formed any definite political theory, is another disputable¹ point. It² is not even certain that he wished to see his disciples placed in public offices, though the State was to be their proper and highest sphere of action³—much less that he designed they should constitute a separate body clothed⁴ with legal authority. His preference⁵ for one form of Government to another probably depended on the facility⁶ with which it lent itself to his views; but that in general his sentiments were rigidly aristocratical could scarcely be doubted, even if there were no direct evidence of the fact.

¹ Hint 9.² Hint 7, 1.³ Hint 9—say ‘if they should attend to politics they would act most worthily.’⁴ Hint 10.⁵ Hint 9.⁶ Hint 8.

Ex. 107.

Considering, then, that the struggle is for the most vital issues it becomes us to resolve and to detest and chastise the traitors who have sold themselves to Napoleon; for it is impossible to overcome the enemies outside the city until you have punished those within our walls. For what reason do you imagine he is now insulting you (for to me he seems to be doing nothing else), and while he is cajoling others with fair treatment is already threatening you? Thus it was by lavish presents he inveigled the Prussians into their present state of vassalage. I say nothing of the possessions that have been torn from you; but in the very making of peace, how you were cheated, and of how much were you robbed!

Ex. 108.

After bidding adieu to her mourning attendants, with a sad heart and eyes bathed in tears, Mary left that kingdom, the short but only scene of her life in which fortune smiled upon her. While the French coast continued in sight, she intently gazed upon it; and musing in a thoughtful posture on that height of fortune whence she had fallen, and presaging, perhaps, the disasters and calamities

which embittered the remainder of her days, she sighed often and cried out, “ Farewell, France! farewell, beloved country, which I shall never more behold.” Even when the darkness of the night had hid the land from her view, she would neither retire to her cabin¹ nor taste food, but commanding a couch to be placed on the deck,² she there waited for the day with the utmost impatience.³—ROBERTSON.

¹ Say ‘covering,’ στέγη.
² κατάστρωμα.

³ Hint 8.

EX. 109.

The more to excite the martial spirit of the nation, the Queen appeared on horseback in the camp, and riding through the lines with a cheerful and animated countenance, exhorted the soldiers in the following words : “ My loving people, we have been persuaded by some that are careful of our safety, to take heed how we commit ourselves to armed multitudes, for fear of treachery ; but, I assure you, I do not desire to live to distrust¹ my faithful and loving people. Let tyrants fear ; I have always so behaved myself, that under God I have placed my chiefest strength and safeguard in the loyal hearts and goodwill of my subjects. And, therefore, I am come amongst you at this time, not as for my recreation or sport, but being resolved, in the midst and heat of the battle, to live or die amongst you all ; to lay down, for my God, for my kingdom, and for my people, my honour and my blood, even in the dust.”

¹ Use a hypothetical clause.

Ex. 110.

[Continuation.]

“ I know I have but the body of a weak and feeble woman, but I have the heart of a king, and of a king of England too ; and think foul scorn¹ that Parma or Spain, or any other prince of Europe, should dare to invade the borders of my realms ; to which rather than any dishonour should grow by me, I myself will take up arms ;

¹ ἀτιμία

I myself will be your general, judge, and rewarder² of every one of your virtues in the field. I know already by your forwardness,³ that you have deserved rewards and crowns, and we do assure you on the words of a prince, they shall be duly paid you. In the meantime my lieutenant-general shall be in my stead, than whom never prince commanded a more noble and worthy subject; not doubting by your obedience to my general, by your concord in the camp, and by your valour in the field, we shall shortly have a famous victory over those enemies of my God, of my kingdom, and of my people.'

² Use verb.

|

³ προθυμία.

Ex. III.

Kind and warm in his attachments, savage in his enmity, the Spaniard¹ is patient under privations, firm in bodily suffering, prone to sudden anger, vindictive, remembering insult longer than injury, bloody and cruel in revenge. With a natural perception² of what is noble, his promise is lofty, but as his passions always overrule his reason, his performance is mean.³ In this war the tenacity⁴ of vengeance peculiar to the people supplied the want of persevering intrepidity, and led to deeds of craft and cruelty rather than daring and open warfare. At last comes the tumult of the Capital, and madly they arose not to confront a danger understood, but to slake their thirst for blood. The result was a wonderful change in the affairs of Europe; it seems as yet undecided whether for the better or the worse.—MACAULAY.

¹ Use the plural.

² Literally, use αἰσθησις.

³ Consider carefully what this means.

⁴ στερρότης.

Hint 16.

Ex. 112.

A MODEST COMPETENCE.

I see that the city even at the present moment imposes on you heavy contributions. If war should break out I know that they will oblige you to fit out war-ships and impose taxes that you will not easily support. And if in any case you are supposed to be

deficient in your duties, the Athenians, I am sure, will punish you just as though they caught you stealing their property. Besides, I see you fancy yourself a wealthy man, careless regarding-the-acquisition-of wealth,¹ and fixing your attention on childish things, as if you had a right to do so. For this reason I pity you and fear lest you incur some irreparable misfortune and be reduced to great misery. Whereas, if I were to need anything, I have those who would supply me in such wise that though they actually gave me very little, yet by their liberality, they would quite overwhelm² me in my [modest] life, while your friends who have what suffices for their station, far more than you have what suffices for yours, yet look to you to help³ them.

¹ μηχανᾶσθαι.

² Deluge (*κατακλύω*) me in my manner-of-living (*δίαιτα*).

³ Hint 16, i.

Ex. 113.

If anyone fawns on men when prosperous and deserts the same when they fall into misfortune ; if he does not associate with any of the citizens on equal terms, though they are many in number and men of honour and education ; if he of his own accord cringes to such men as I have spoken of, without at all considering whether he will be wronging any of those connected with him, or getting himself a bad name among those around him ; if he looks simply and solely to his own advancement ; ought we not to hate such a man as a common enemy of humanity at large ? Most certainly we ought. This disgraceful mode of acting the accused has deliberately adopted, in order to escape the city and hide what he possesses, that he may acquire secret gains by that usury of his. How much more honourable it were to be discovered acting-the-part-of-noble-ambition² and public spirit, than thus playing the flatterer and false witness. But for money the defendant would do anything.

¹ τραπέζη.

² φιλοτιμεῖσθαι.

EX. 114.

I shall, I imagine, bring out more clearly by what I have said both the dishonour that falls on us and the grasping spirit of Napoleon. For this whole northern half of the world is divided into two parts, which we call Europe and Asia, and of this he has usurped half by the treaties which have been concluded—just as though he were dividing the earth with God himself, rather than making treaties with mankind. Besides this, he has forced us to write out those treaties on parchment and lay them up among our public records, a far nobler trophy than the ones commemorating success in war. For the latter celebrate some small exploit or relate to a single stroke of fortune, while the former extend to the whole war and relate to all Germany. Such conduct as this calls for just resentment on your part. Is it not disgraceful that we, who in private claim to treat foreigners as our underlings, should look calmly on while so many of our allies are being publicly enslaved by the enemy?

EX. 115.

You must know there are two kinds of combating or fighting; the one by right of the laws, the other merely by force. The first way is proper to men, the other is also common to beasts; but because the first many times sufficeth not, there is a necessity to make recourse to the second; therefore, it behoves a prince to know how to make good use of that part which belongs to a beast as well as that which is proper to a man. This part hath been covertly shown to princes by ancient writers, who say that Achilles and many others of these ancient princes were entrusted to Chiron the Centaur, to be brought up under his discipline; the moral of this, having for their teacher one that was half a beast and half a man, was nothing else, but that it was needful for a prince to understand how to make his advantage of the one and the other nature, because neither could subsist without the other.

Ex. 116.

His merit has created¹ him enemies and he has drawn others upon himself by the poignant irony scattered through his productions against several celebrated authors. He puts it, it is true, in the mouth of Socrates ; but the address with which he handles it and different anecdotes² of him that might be adduced prove that in his youth, at least, he had no small propensity to satire. His enemies, however, do not disturb that tranquillity which his success or his virtues maintain in his breast. For he really possesses virtues, some of which he has received from nature, and others he has had the courage to acquire. He was born impetuous : at present he is the mildest and most patient of men.

¹ Change the subject: make it personal. |

² Hint 9.

Ex. 117

[Continuation.]

The love of glory or celebrity seems to be his predominant, or rather, his only passion ; and I am therefore apt to think that he experiences that jealousy, of which he is himself so frequently the object. Difficult and reserved¹ towards those who press forward in the same track, open and communicative to those whom he himself conducts, he has lived with the other disciples of Socrates on terms of restraint or enmity, but with his own in the utmost familiarity² and confidence,² unremittingly attentive to their progress² as well as to their deficiencies,² without weakness, without austerity, directing their propensities towards worthy objects, and correcting them rather by his example than by his precepts.

¹ δύσκολος.

|

Hint 9.

Ex. 118.

No sooner was the unjust condemnation of Socrates known through Greece than a general indignation was enkindled in the

minds of good men, who universally regretted that so distinguished an advocate for virtue should have fallen a sacrifice to jealousy and envy. The Athenians themselves, so remarkable for their caprice, who never knew the value of their great men till after their death, soon became sensible of the folly, as well as the criminality, of putting to death the man who had been a chief ornament of the city and of the age, and turned their indignation against his accusers. Melitus was condemned to death, and Anytus, to escape a similar fate, went into exile. To give a further proof of the sincerity of their regret, the Athenians for a while interrupted public business, decreed a general mourning, recalled the exiled friends of Socrates, and erected a statue to his memory in one of the most frequented parts of the city.

Ex. 119.

According to our view¹ of this celebrated society, it is not surprising that it should have presented such a variety² of aspects as to mislead those who fixed their attention on any one of them, and withdrew it from the rest. It was at once³ a philosophical school, a religious brotherhood, and a political association; and all these characters appear to have been inseparably united in the founder's mind. It must be considered as a proof of the upright intention⁴ of Pythagoras, which ought to rescue him from all suspicion of selfish motives,⁵ that he chose for his coadjutors persons whom he deemed capable of grasping the highest truths which he could communicate, and was not only willing to teach them all he knew, but regarded the utmost cultivation of their intellectual faculties as a necessary preparation for the work to which he destined them. Those who were to govern others were first to contemplate the world and to comprehend the place⁶ they were to fill in it.—THIRLWALL.

¹ Say 'if we have considered aright.'

² Hint 8.

³ Say 'it aimed (*έχομαι*) at three things.'

⁴ Hint 9.

⁵ φιλαντία.

⁶ τάξις.

Ex. 120.

Having performed what was due to his country, Columbus was so little discouraged by the repulse he had received, that instead of relinquishing his undertaking, he pursued it with fresh ardour. He made his next overture to the King of Portugal, in whose dominions he had been long established, and whom he considered on that account as having the second claim¹ to his service. Here every circumstance seemed to promise him a more favourable reception. He applied to a monarch² of an enterprising genius, no incompetent judge in naval affairs, and proud of patronising every attempt to discover new countries. His subjects were the most experienced navigators in Europe, and the least apt to be intimidated either by the novelty or boldness³ of any maritime expedition. In Portugal the professional skill of Columbus, as well as his personal good qualities, were thoroughly known; and as the former rendered it probable that his scheme was not altogether visionary, the latter exempted him from the suspicion of any sinister intention in projecting it.—ROBERTSON.

¹ Hint ; say, ‘the second person to whom.’ |

² Hint 11.
³ Hint 8.

Ex. 121.

Here, then, is the example, not of a virtue in principle but of a virtue in performance with all the indispensable benefits of that performance being sustained on the soil of selfishness. Were a profound observer of human life to take account of all the honesties of mercantile intercourse, he would find that in the general account of them they were generally due to the operation of this cause; or that they were so prevalent in society because each man was bound to their observance by the tie of his own personal interest; insomuch that if this particular tie were broken it would as surely derange and break up the world of trade, as the world of matter would become an inert or turbid chaos on the repeal or suspension of the law of gravitation.

Ex. 122.

A French governor is seldom chosen for any other reason than his qualification¹ for his trust. To be a bankrupt² at home, and so infamously vicious that he cannot be decently protected in his own country, seldom recommends any man to a government of a French colony. Their officers are generally well versed either in war or in trade, and they are taught to have no expectation of honour or preferment but from the rigour and justice of administration. Their great security is in the friendship of the natives, and to this advantage they have certainly an indisputable right, for it is the consequence of their own merit; and it is ridiculous to suppose that the friendship of nations, civilized³ or barbarous, can be gained and kept but by kind treatment; and surely they who intrude themselves uninvited upon the territories of distant nations, should consider the natives worthy of common kindness, and be content to rob, without insulting them.

¹ Hint 8. | ² Hint 10. | ³ How would a Greek naturally express this?

Ex. 123.

But they tell us that those of our fellow-citizens, whose chains we have a little relaxed, are enemies to liberty and our free constitution. Not enemies, I presume, to their own liberty. And, as to the constitution, until we give them some share in it, I do not know on what pretence we can examine into their opinions about a business in which they have no interest or concern. But after all, are we all equally sure that they are adverse to our constitution, as that our statutes are hostile and destructive to them? For my part, I have reason to believe their opinions and inclinations in that respect are various, exactly like those of other men, and if they lean more to the crown¹ than I and than many of you think we ought, we must remember that he who aims at another's life, is not to be surprised if he flies into any sanctuary that² will receive him. The tenderness of the executive power is the natural asylum of those upon whom the laws have declared war; and to complain that men are inclined to favour the means of their own safety, is so absurd that one forgets³ the injustice in the ridicule.—BURKE.

¹ βασιλικά φρουεῖν. | ² Hint 16. | ³ Say 'the injustice lies hid owing to.'

Ex. 124.

I understand you have more than once admitted and acknowledged that there are more than two kinds of operations¹ concerned both with the body and with the soul; one of the two is ministerial, and if our bodies are hungry gives them food; if they are thirsty, drink; if they are cold, clothing. The purveyor of these articles may provide them either wholesale or retail, or may make them himself—the baker, or weaver, or shoemaker. And it is no wonder if both he and others consider him the minister to the body, provided they do not know that besides all these arts there is another art—that of medicine and gymnastic, which is the true ministry² of the body, and ought to be the mistress of all others, and to use the results of these according to the knowledge she has, and they have not, of the real good or ill effects of meats and drinks on the state of the body.

πραγματεία.

|

² *θεραπεία.*

Ex. 125.

I am indeed gratified, since I have the feelings of a man, by the honour you have done me. And I thank you, and pray God to enable me to be of some service to you. But the preference you have shown for me as your leader, while a German is present, will not, I think, be an advantage either to you or to me, but I imagine that you will in consequence of this be less likely to obtain everything you may need, while for myself I think that this position has its dangers. For I have this fact before my eyes that the Germans never ceased their attacks upon my country, before they made the whole of this metropolis agree that the Germans should be their leaders too. When once this concession was made, they stopped the war and besieged the city no longer. If then, with this in view, I were to be observed taking my opportunity of rendering their honour null and void, I should very soon be brought to my senses. As to your idea that there will be less faction with one leader than with many, you know perfectly well that if you choose another, you will never find me encouraging faction.

EX. 126.

Socrates. And the argument implies that there are combinations of pleasure and pain in lamentations and in tragedy and comedy, not only on the stage,¹ but on the greater stage of human life, and in ten thousand ways.

Protarchus. I do not see how any one can deny what you say, however eager-he-may-be-to-assert² the opposite opinion.

So. I have laid before you the examples of anger, desire, sorrow, fear, love, emulation, envy, and similar emotions, in which, as I was saying, there is a mixture of the two elements so often named; have I not?

Pro. Yes.

So. Note, however, that our conclusions hitherto have only had reference to sorrow and envy and anger.

Pro. I perceive.

So. But are these all, or are there a great many others remaining?

Pro. Certainly there are many others.

So. And why do you suppose that I showed you the admixture which takes place in comedy? In order that I might by an easy example prove to you the mixed-nature of these affections of fear and love and the like: and I thought that when I had given³ you the illustration you would have let me off, and acknowledge at once that the body without the soul, and the soul without the body, as well as the two united, are susceptible of all sorts of pleasures and pains.

¹ Say 'in plays, and 'in the greater tragedy,' &c.

² φιλονεικέω.

³ Say 'you have received,' &c.

EX. 127.

As to faction and sedition, I will grant that in aristocratical Governments it generally arises from violence and ambition; but in democratical Governments it always arises from the people having too great a share in the Government. For in all countries and in all governments there always will be many factions and unquiet spirits, who can never be at rest either in power or out of power;

when in power they are never easy unless every man submits entirely to their direction ; and when out of power they are always working and intriguing against those that are in, without any regard to justice or the interest of their country. In popular Governments such men have too many opportunities for working upon and corrupting the minds of the people, in order to raise discontents against those who have the management of public affairs for the time ; and these discontents often break out in sedition and insurrection.

Ex. 128.

It was great injustice in Plato, though springing out of a just hatred of the rhetoricians of his time, to esteem of rhetoric but as a voluptuary¹ art, resembling it to cookery,² that did mar wholesome meat and help unwholesome by variety of sauces to the pleasure of the taste. For we see that speech is much more conversant in adorning that which is good than in colouring³ that which is evil ; for there is no man but speaketh more honestly than he can do or think ; and it was excellently noted by Thucydides of Cleon that, because he used to hold on the bad side in causes of State, therefore he was ever inveighing against eloquence and good speech, knowing that no man can speak fair of courses sordid and base ; and therefore, as Plato said elegantly, that “Virtue, if she could be seen, would move great love and affection,” so, seeing that she cannot be showed to the sense by corporal shape, the next degree is to show her to the imagination by lively representation.

¹ ἡδονικὸς.² ἡ μαγειρικὴ.³ πρόσχημα παρέχειν.

Ex. 129.

And no man's house is his own, but every member of the society has an equal interest in it ; for as they live together in clubs, eating and drinking at the same table, all the fraternity that come from any other place are certain to be received there. There is one treasury that belongs to all, from which the charge of clothes and

provisions is served out to all the community, according to the clubs into which they are distributed. Their way of living together under the same roof, of eating the same meats and sitting at the same table, is such as is established in no other place, or anything like it. What they acquire by their daily labour they have no right to themselves, but deliver it all into the common stock, whence provision is made for the use and benefit of the whole society, and if any of them fall sick, he is not neglected as a person unable to work, but they take all possible care to recover his health out of the same stock, which they have liberty to use as freely as they please.

EX. 130.

I am ready to admit that according to the experience of history, the ancient democracies of the world were vicious and objectionable on many accounts. Their instability, their injustice, and many other vices cannot be overlooked. But, surely, when we turn to the ancient democracies of Greece ; when we see them in all the splendour of arts and arms ; when we reflect to what an elevation they carried the powers of man, it cannot be denied that however vicious, on the score of ingratitude or injustice, they were, at least, the frequent source of national strength. When we look at the democracies of the ancient world, we are compelled to acknowledge their oppression to their dependencies, their horrible acts of injustice and ingratitude to their own citizens ; but they compel us also to admiration by their vigour, their constancy, and their exertions in every great emergency in which they were compelled to act.

EX. 131.

True it is, that to hide the odious character of the fact, they never cease from saying, we are free, because not subjected to visible coercion, but true liberty is not that which depends on the will of others, nor can that be esteemed independence which is subject in all to the control of others. They also persist in saying

that freedom of speech has been left us, as if so many of our glorious predecessors had not spoken freely, even in the depths of the Catacombs, in the squalor of prisons, in the face of fierce tyrants, in the midst of torments, and under threats of cruel death, and they, nevertheless, were certainly neither free nor independent. We know also, that they cease not from saying and writing that Our Apostolic Authority is reverenced and respected in Rome. But the truth of this assertion may easily be known by slightly bending the ear, and listening to the insults which, in this same city, are, with impunity, aimed at Us, at religion, and at the Catholic Church, of which, though unworthy, we are the head and supreme pastor.

Ex. 132.

“Tell me Deodatus,” he said, “if any of your slaves runs away, do you provide for his recovery?” “I do, indeed,” he answered, “and incite others to do the same by offering a reward for him.” “Well, then, if any of your household is sick, do you show attention to him, and call in doctors to prevent his death?” “Certainly, I do,” he replied. “Now if one of your acquaintances who is of much greater service to you than your slaves, is in danger of perishing from want, do you not think it worth while to provide for his safety? Now you certainly know that Hermogenes is no fool, but would be ashamed if when he received a kindness from you, he were not to show you kindness in return. I imagine that to have him as a willing friendly servant, able to carry out orders, is worth a great many slaves. Now good stewards when they have a chance of buying a valuable article at a cheap rate, say that that is the time to buy it, but now on account of the state of affairs we can acquire good friends very cheap.”

Ex. 133.

In the first place the man who wishes for self-advancement must be industrious. This seems a common-place remark, but it is not so. It is imagined, for instance, that any clever man can get up a subject very quickly. This is all a delusion, and we

lawyers are the people who have especially deluded mankind in this matter. They see us crammed (as they suppose) overnight, or early in the morning, before we go into court with the details of a subject, and they suppose that a similar thing can be done in any other department of human life ; but they forget that a law case, when it comes on for adjudication, is often a very limited and narrow affair ; and they also forget that those details, which they see supplied to us at the last moment, fall into the right places in our minds—the places prepared for them by long previous study and experience.—ARTHUR HELPS.

Ex. 134.

Now, the proper office of punishment is two-fold ; he who is rightly punished ought either to know better and profit by it, or he ought to be made an example to his fellows, that they may see that he suffers, and fear and become better. Those who are improved when they are punished by God and men are those whose sins are curable ; and they are improved, as in this world so also in another, by pain and suffering ; for there is no other way in which they can be delivered from their evil. But they who have been guilty of the worst crimes, and are incurable by reason of their crimes, are made examples ; for, as they are incurable, the time is past at which they can receive any benefit themselves. But others get good when they behold them for ever enduring the most terrible and painful and fearful suffering as the penalty of their sins—there they are, hanging up as examples, in the prison-house of the world below, a spectacle and a warning to all unrighteous men who come thither.

Ex. 135.

The design of tragedy is very different from that of history. The business of the former is to strike and captivate the mind of

the hearers for the present moment, by such representations as are barely probable; whereas, history professes to give lessons of improvement even to future times, by relating such discourses and events as are strictly true. In the one, therefore, the probable, though false, may be sufficient to conduct us to the end in view, which is amusement and delight; but the other, whose proper work is to convey instruction, must always be built on truth. Nor must the historian be silent with regard to the causes and motives by which events are occasioned. For unless we are previously informed of these, it is not possible to know whether the case can reasonably lay claim to our indignation or our pity. It is, for instance, a lamentable spectacle to see a free man beaten with rods. But when this is proper punishment of his crimes, it must be allowed to have happened justly to him; and whenever it is done for the sake of discipline and reformation, we even applaud the persons who inflict it. Actions, therefore, must not be judged alone; we must take into account the causes that produces them, together with the intention and the motive of those who do them.

Ex. 136.

Experience, I acknowledge, proves the inefficiency in numerous cases of religious hope and religious motives; and it must be so; for if religious motives operated certainly and necessarily, if they produced their effect by an infallible power over the mind, we should only be machines necessarily actuated; and that certainly is not the thing that a moral agent, a religious agent, was intended to be. It was intended that we should have the power of doing right, and consequently of doing wrong; for he who cannot do wrong, cannot do right by choice; he is a mere tool or instrument, or rather a machine, whatever he does. Therefore, all moral motives, and all religious motives, unless they went to deprive a man of his liberty, which they were most certainly not meant to do, must depend for their influence and success upon the man himself.

Ex. 137.

The first thing to be done was to consider whether there was any hope of dividing the French from the Dutch ; upon which supposition the prospect was not unpleasant, the war with one of them being hopefully enough pursued ; the conjunction only was formidable. And to this purpose several attempts had been made both in France and in Holland ; both sides being equally determined not to separate from each other, till a joint peace should be made with England, though they both owned a terrible jealousy of each other ; those of Holland having a terrible apprehension and foresight of the King of France's designs upon Flanders, which would make his greatness too near a neighbour to their territories ; besides that the topic of his demands upon the revolution and nullity of the treaty upon the marriage was equally applicable to their whole interest as it was to their demands from the King of Spain.

Ex. 138.

Let me request you to consider how far you would accept this as an account of the lives of the temperate and intemperate :— There are two men, both of whom have a number of casks ; the one man has his casks sound and full, one of wine, another of honey, and a third of milk, besides others filled with other liquids, and the streams filling each of them are few and scanty, and he can only obtain them with a great deal of toil and difficulty. So the one man when once he has filled his casks has no need to feed¹ them with liquid, nor to take further trouble about them, but can rest contented at their condition. Whereas, the other can, like him, procure streams, but not without difficulty, while his vessels are leaky² and unsound, and night and day he is compelled to be filling them, or else to suffer an agony of pain. Such then are their respective lives—And now, would you say that the life of the intemperate is happier than that of the temperate ? Or, do I convince you by this simile that the life of the temperate is preferable to that of the intemperate ?

¹ ἐποχετεύειν.

I

² τετρημένα.

Ex. 139.

And if we have not idly spent our hours, nor ranged in vain thro' these deserted regions, it should appear from our strict search that there is nothing so divine as Beauty, which belonging not to body, nor having any principle except in mind and reason, is alone discovered and acquired by this diviner part, when it inspects itself, the only object worthy of itself. For whatever is void of mind is void of darkness to the mind's eye. This languishes and grows dim whene'er detained on foreign subjects, but thrives and attains its natural vigour when employed in contemplation of what is like itself. 'Tis thus the improving mind, slightly surveying other objects, and passing over bodies, and the common forms (where only a shadow of Beauty rests), ambitiously presses onwards to its source, and views the original of form and order in that which is intelligent.—SHAFESBURY.

Ex. 140.

Quite right, too; but, as touching the said problem,¹ have we not heard from the ancients, who concealed their wisdom from the many in poetical figures, that Oceanus and Tethys, the origin of all things, are streams, and that nothing is at rest; and from the moderns, who in their superior wisdom, have declared the same openly, that the cobbler, too, may hear and learn of them, and no longer foolishly imagine that some things are at rest and others in motion but that having learned that all are in motion, he may honour his teachers? I had almost forgotten the opposite doctrine, "that is alone unmoved which is named the universe." This is the language of Parmenides, Melissus, and their followers, who stoutly² maintain that all being is one and self-contained, and has no place in which to move. What shall we do with all these people? For, advancing step by step, we have imperceptibly got between the combatants, and unless we can protect our retreat, we shall pay the penalty of our rashness, like players in the palaestra, who are caught upon the line, and are dragged different ways by the two parties.

Ex. 141.

If I were personally your enemy, I might pity and forgive you. You have every claim to compassion that can arise from misery and distress. The condition you are reduced to would disarm a private enemy of his resentment, and leave no consolation to the most vindictive spirit, but that such an object as you are would disgrace the dignity of revenge. But in the relation you have borne to this country you have no title to indulgence, and if I had followed the dictates of my own opinion, I would never have allowed you the respite of a moment.¹ In your public character you have injured every subject of the Empire,² and though an individual is not authorized to forgive the injuries done to society, he is called upon to assert his separate share in the public resentment.—JUNIUS.

¹ οὐδὲ ἀκαρή χρόνον.

|

² Say ‘every citizen.’

Ex. 142.

The unoffending and peaceful who saw their houses burning, and their families plundered, thought they could have nothing worse to apprehend from the conquest of the Romans than from the lawless violence of their own countrymen. The Roman garrisons in the neighbouring towns, either not considering it their business to interfere, or rejoicing, in their hatred to the whole race, to behold their self-inflicted calamities, afforded little or no protection to the sufferers. At length an immense number of these daring ruffians, satiated with plunder, by degrees and in secret, stole into Jerusalem, where they formed a great and formidable troop. The city had never been accustomed to exclude strangers from its walls: and all of Jewish blood had a right to take up their temporary or permanent residence in the Holy City. They thought, too, that all who entered their gates would strengthen their power of resistance, and that it would be impolitic to reject any who came to offer their lives for the defence of the capital.

EX. 143.

The service rendered by Voltaire in purging history of these foolish conceits is not that he was the first by whom they were attacked, but that he was the first to attack them with success ; and this because he was also the first who mingled ridicule with argument, thus not only assailing the system, but also weakening the authority of those by whom the system was supported. His irony, his wit, his pungent and telling¹ sarcasms, produced more effect than the gravest arguments could have done. It is not, however, to be supposed that ridicule was the only means employed by Voltaire in effecting this important object. So far from that, I can say with confidence, after a careful comparison of both writers, that the most decisive arguments brought by Niebuhr against the early history of Rome, had all been anticipated by Voltaire.

¹ Say ‘δριμύτης καὶ δεινότης τοῦ νοῦ.

EX. 144.

May we not regard every living being as a puppet of the gods either their plaything only, or created with a purpose—which of the two we cannot certainly know? But this we know, that these affections in us are like cords and strings,¹ which pull us different and opposite ways, and to opposite actions ; and herein lies the difference between virtue and vice. According to the argument there is one among these cords which every man ought to grasp and never let go, but to pull with it against all the rest ; and this is the sacred and golden cord of reason, called by us the common law of the state ; there are others which are hard and of iron, but this is soft because golden ; and there are several other kinds. But we ought always to co-operate with the least of the best, which is law. For, inasmuch as reason is beautiful and gentle, and not violent, her rule must need have ministers, in order to help the golden principle² in vanquishing the other principles.

¹ νεῦρα καὶ σμήρινθοι.

|

² γένος.

EX. 145.

Alc. But still it would be a satisfaction if all men thought the same way, difference of opinion implying uncertainty.

Euph. Tell me, Alciphron, what you take to be the cause of a lunar eclipse?

Alc. The shadow of the earth interposing between the sun and the moon.

Euph. Are you assured of this?

Alc. Undoubtedly.

Euph. Are all mankind agreed in this truth?

Alc. By no means. Ignorant and barbarous people assign different ridiculous causes of this appearance.

Euph. It seems then there are different opinions about the nature of an eclipse.

Alc. There are.

Euph. And, nevertheless, one of these opinions is true?

Alc. It is.

Euph. Diversity, therefore, of opinions about a thing doth not hinder but that the thing may be, and one of the opinions concerning it may be true.

Alc. I acknowledge it.

Euph. It should seem, therefore, that your argument against the belief of a God, from the variety of opinions about his nature, is not conclusive.—BERKELEY.

Ex. 146.

Let the colonies always keep the idea of their civil rights associated with your government: they will cling and grapple to you; and no force under heaven will be of power to tear them from their allegiance. But let it be once understood that your government may be one thing and their privilege another; that these two things may exist without any mutual relation; the cement is gone; the cohesion is loosened, and everything hastens to decay and dissolution. As long as you have the wisdom to keep the sovereign authority of this country as the sanctuary of liberty, the sacred temple consecrated to our common faith, wherever the chosen race and sons of England worship freedom, they will turn their faces towards you. The more they multiply, the more friends you will have; the more ardently they love liberty, the more perfect will be their obedience.—BURKE.

EX. 147.

The Areopagus had repaired to the General Assembly to get its opinion respecting the project of a citizen named Timarchus who was soon after proscribed for the depravity of his manners. Autolycus addressed them in the name of the whole court. This Senator, educated in the simplicity of ancient times, suffered a word to drop from him which, misconstrued from its real sense, admitted of an allusion to the licentious life of Timarchus. The whole Assembly applauded him in a transport, and Autolycus astonished, assumed a severe countenance. After a moment's pause he attempted to proceed, but the people ceased not to interrupt him with a confused noise and bursts of immoderate laughter. A distinguished citizen now rising exclaimed: 'Are you not ashamed, Athenians, to be guilty of such indecency in the presence of the Areopagites?' The people answered that they felt all the veneration due to the majesty of the tribunal, but that there were circumstances in which it was impossible to restrain themselves within the bounds of decorum. What virtues must this body have possessed, to have established and maintained so high an opinion of the respect due to it in the minds of the people!—HARDY.

EASY SENTENCES FOR BEGINNERS ON THE LARGE PRINT RULES.

§ I.—THE ACCUSATIVE.

Ex. 1. (R. 1, 2.)

1. The citizens escape Cimon's notice. 2. I benefit the city, but you injure it. 3. We hope to ward-off great evils (*κακά*). 4. The tyrant is unjustly warring-down the senate. 5. All good men benefit their own (*οἱ έαυτῶν*) city. 6. I shall confer a benefit on you by telling (*pres. part.*) the truth. 7. Bœotia is on its guard against the Athenians. 8. They entered (*imperf.*) Sparta secretly. 9. He did not put an end to (*aor.*) the sea-fight before the truce. 10. I shall avenge myself upon my enemies.

Ex. 2. (R. 1-4.)

1. He laughed to scorn (*aor.*) his enemies. 2. I ask you a just thing (something). You will give it. 3. Socrates taught the Athenians many truths. 4. Pericles conferred many benefits upon Greece. 5. He was asked (*aor.*) his opinion by the judges. 6. The Ephors exacted much money from the citizens. 7. The herald entered the city quickly. 8. The judge put the citizens to death unjustly. 9. He was harmed through perjury. 10. The Athenians were afraid of Sparta.

Ex. 3. (R. 3-6.)

1. Lysander marched upon (*aor.*) Athens. 2. You will undergo a just penalty. 3. He was deprived (*aor.*) of his (*δέ*) possessions rightly. 4. He entered the city too late. 5. Plato made a request of the philosophers. 6. The slave was entrusted with (*aor. pass.*) the task. 7. The general is marching on the city at full speed. 8. He is afflicted with a dreadful disease. 9. Shall I ask this favour from you in vain? 10. Will you deprive me of my (*δέ*) just honour?

Ex. 4. (R. 7, 8.)

1. A man by name Ctesiphon was accused. 2. Plato taught philosophy for a long time. 3. For the future I shall not teach you anything (*οὐδέν*). 4. They were distant from the enemy about a mile (eight stades). 5. As far as I can, I shall tell you the truth. 6. He knew all the time that-he-would-suffer (*fut. infin.*) this. 7. At last he succeeded (*aor.*) in the work. 8. He conquered in the battle. 9. A tyrant by name Artaphernes conferred benefits upon you. 10. On the contrary, he injured me very much.

§ II.—THE DATIVE.

Ex. 5. (R. 9-11.)

1. He met with (*aor.*) good fortune in the war. 2. Will you entrust the ships to Alcibiades? 3. He assisted his (*δέ*) friends in the labour. 4. They possess (*ἔστι*) much money. 5. The people learnt (*aor.*) the

truth on that occasion. 6. The child is very like his father. 7. The Corinthians aided the Athenians in the war. 8. As far as in you lies, assist the good. 9. He gave (*aor.*) Philip ten minas. 10. Once I obeyed you, but [I will] not again.

Ex. 6. (R. 12.)

1. The enemy burst into the city with a shout. 2. He struck the general with a stick. 3. The ships were burnt, crews and all. 4. With the rest (*οἱ ἄλλοι*) of the soldiers he marched upon Athens. 5. I cannot persuade you of the truth. 6. You made a mistake through ignorance. 7. I shall depart silently to assist (*pres. infin.*) the allies. 8. We possess (*ἔστι*) large possessions. 9. It is now the season to set about (*pres. infin.*) the task. 10. I told him (*dat.*) to go to Athens quickly.

Ex. 7. (R. 12-14.)

1. On the fourth day, he sailed for Athens. 2. What has been said (*perf. pass.*) by the soldiers? 3. This must be done (*πράκτεον*) by the slave. 4. The Athenians lost the battle through folly. (R. 12, ii.) 5. To-day I am going on a long expedition. 6. By delaying (*pres. part.*) you will fall into many dangers. 7. To-morrow he will set about the task. 8. We much hope to live a happy life at Athens. 9. Alcibiades sailed from (*ἐξ*) Athens in a boat. 10. You ought always to treat (*pres. infin.*) your slaves justly

§ III.—THE GENITIVE.

Ex. 8. (R. 16, i-x.)

1. He is a man of large possessions. 2. The boy's hand was burnt (*aor.*) in the flames. 3. The fear of the Corinthians obliged them to remain (*pres. infin.*) in (*ἐν*) the city. 4. They marched on a three years' expedition (R. 5). 5. A ship worth much money has been taken (*perf. pass.*) by the enemy. 6. It is the part of a father to teach his son wise opinions. 7. The chains of Prometheus are very celebrated. 8. Alcibiades was not (*οὐ*) a man of good character. 9. He had his hand injured by a stick. 10. A journey of many days is a pleasure to philosophers.

Ex. 9. (R. 16, xi-xv.)

1. The boy thinks himself wiser than his father. 2. Cyrus was (one) of the wisest tyrants. 3. For the future, he intends to avoid (*pres. infin.*) this danger. 4. I obtained a valued gift from the king. 5. We justly despise the ungrateful among men. 6. Where in the world are you going, my friend? 7. The Peneus is more beautiful than the other rivers of Greece. 8. They made an attack (*aor.*) by night upon the camp of the enemy. 9. Cimon was (one) of the Athenian generals. 10. For a long time I have not (*οὐ*) received (*pres.*) a letter from you.

Ex. 10. (R. 17, 18.)

1. Greece was without a taste of (*ἄγευστος*) success in the war.
2. Five of the slaves were taken—the rest escaped (*both aor.*)
3. Epaminondas, the general of Thebes, was worthy of honour.
4. The lion is the strongest and bravest of beasts.
5. The house is not so far (*πόρρω*) from the market-place.
6. The judge declared him to be innocent of the murder.
7. Twenty-seven of the ships were destroyed in the sea fight.
8. Half (*αἱ ήμίσεια*) the ships have been taken away.
9. Sensible men (R. 16, xi.) never trust the foolish.
10. He was skilled in war more than the rest.

Ex. 11. (R. 20-23.)

1. Death will set us free from labour.
2. Philip, long controlled (*imperf.*) the affairs of Greece.
3. When (*πότε*) will you cease from self-aggrandisement?
4. I will give you a share in the honour, for (*γάρ*) you are worthy.
5. The Spartans overcame the Athenians after some time.
6. The soldiers were warding the enemy off the country.
7. Boys need much education.
8. The army was five miles distant from camp.
9. The citizens expelled Alcibiades from Athens.
10. Will you desert your fellow-citizens at such a time?

Ex. 12. (R. 24, 25.)

1. He remembers his father's advice.
2. I think you happy, on account of your good fortune.
3. The soldiers despise the Ephesians for their cowardice.
4. The mouse, though (*καὶ περ ὅν*) small, feels pain.
5. The child tastes honey with much pleasure (R. 12, iii.)
6. Yesterday I heard (*aor.*) Socrates teaching (*pres. part.*) philosophy.
7. I pity the father for his ungrateful child.
8. Many desire death when-they-are-unfortunate (*pres. part.*)
9. You will repent your treachery, and will deserve death.
10. A good man never forgets fidelity to (*πρός*) his friends.

Ex. 13. (R. 26-28.)

1. The Athenians indicted (*aor.*) Alcibiades for treachery.
2. He sold a good horse for a few minas.
3. The father took the child by the hand.
4. The judges condemned Socrates unjustly for impiety.
5. They hope to touch (*fut. infin.*) the continent to-morrow.
6. They thought the general worthy of very high honour.
7. They despised the enemy excessively.
8. They accused Cimon's slave of theft and murder.
9. The generals were tried for neglect (*ἀμέλεια*)
10. I shall buy the ship for a large sum of money.

Ex. 14. (*Recapitulation on Gen. Case.*)

1. Twice a day (R. 16, xiv.) the physician visits him, but in vain.
2. Sensible men refrain from nonsense, and are trusted by all.
3. I pity the man for his dreadful disease.
4. The Athenians were superior (*imperf.*) to the Persians in courage (R. 7, iii.)
5. I will give some of

my money to my friend. 6. They reproached (*imperf.*) him from time to time on account of his birth. 7. You ought to imitate sensible persons (R. 16, xi.) 8. Three times a year I will send you a letter. 9. He was dragged by his feet for two miles (R. 7, ii.) 10. The Athenians tried Socrates for his life (*say death*).

§ IV.—COMPARISON.

Ex. 15. (R. 29-32.)

1. The Thebans were twice as many as the enemy. 2. Alcibiades was not worse than many of his fellow-citizens. 3. He desired more than his own (*εαυτοῦ*) possessions. 4. You praise those who are more happy than I. 5. He is wise rather than rich. 6. Pericles was greater than the Athenians of his time (*οἱ τότε*.) 7. No one (*οὐδείς*) injured the Athenians more than Alcibiades. 8. The general was rash rather than brave. 9. Jove was more powerful than all the other gods. 10. On that day Plato taught more than I.

Ex. 16. (*Recapitulation on the Cases.*)

1. Fourteen ships were taken (*aor.*) by the enemy, crews, and all. 2. He caught hold of the boy, and dragged him by the hand. 3. I sold my (*ὁ εὑρὼν*) house for a large sum of money. 4. He has long repented of his perjury. 5. The Athenians overcame the enemy in a long war. 6. The Athenians condemned Alcibiades on [a charge of] treachery. 7. For many days he had refrained (R. 20, *imperf.*) from this pleasure. 8. He was a man of great ambition (R. 16, vii.), but he died in exile (*pres. part.*) 9. I have not heard you for a long time (R. 16, xiv.) 10. You cling to honour (R. 26, i.), but do not deserve it.

Ex. 17. (*Same as last.*)

1. The camp is about three miles (R. 7, ii.) distant from the city. 2. The father told his son not (*μή with pres. infin.*) to consort with the wicked. 3. Through cowardice (R. 12, ii.) he was taken prisoner on that day. 4. He was (one) of the Ephors, but he was not a wise man. 5. Where in the world shall I meet you, basest of men? 6. The judges thought Socrates worthy of a dreadful death. 7. I shall never (*οὐποτέ*) forget the sea-fight on that day. 8. Half the men were killed, the rest escaped (*aor. both verbs*). 9. As far as in me lies, I will benefit my friends. 10. I intend to send you a horse worth a large sum (R. 16, viii.)

§ V.—THE PREPOSITIONS.

Ex. 18. (R. 33-35.)

1. From boyhood he disobeyed (*imperf.*) his father. 2. Instead of death he obtained honour from the citizens. 3. In return for the favour I will assist you. 4. From this time I shall never (*οὐποτέ*) see you again. 5. Till dawn they waited in the camp under arms. 6. Before

the battle he sent a herald to the general of the enemy. 8. In this year were twice victorious (*aor.*) 8. In the following year we shall be always victorious (*read carefully the note in R. 34, i.*) 9. He spoke before the people for [the space of] three hours ($\omega\rho\alpha$). 10. We have the money for the war ready in the city.

Ex. 19. (R. 36, 37.)

1. We shall undertake the matter with all our might. 2. He was prosperous beyond all expectation. 3. Epaminondas strove bravely on behalf of Thebes. 4. By means of our friends we often learn the truth. 5. On account of these things I suffered many calamities. 6. The ships sailed up the river for seven miles (R. 7, ii.) 7. About the same time the citizens condemned (*aor.*) Socrates for impiety. 8. He set out with the army on an expedition beyond the boundaries of Greece. 9. By means of Pericles Athens became the mistress of Greece. 10. The general was tried for treachery (R. 27) according to law.

Ex. 20. (R. 38.)

1. Socrates and his followers were celebrated for philosophy. 2. About the same time the truce was broken by the Thebans. 3. Towards nightfall up to 300 men left the city secretly. 4. After the war he spoke in the presence of the people. 5. I shall expect to overcome the enemy with your aid (*say with you*). 6. On account of these things he was condemned (*aor.*) by the people. 7. By means of these he got away (escaped, *aor.*) in safety. 8. He marched silently down the stream with the army. 9. After the sea-fight the prisoners were put to death. 10. During the sea-fight (R. 34, i.) he exhorted the soldiers to be brave.

Ex. 21. (R. 39, 40.)

1. He swore by the gods that [he] would avenge (*fut infin.*) his father. 2. He led his army in good order past the city. 3. As far as I am concerned, I hope to benefit (*fut. infin.*) you. 4. Socrates taught many persons true philosophy in the city of Athens. 5. He is in the power of the king of the Persians. 6. Thereupon he mounted on horse-back. 7. A truce was made with the enemy on just conditions. 8. Up to 200 ships will sail homewards for safety. 9. In addition to this, they do many things on behalf of their friends, 10. No one (*oὐδεὶς*) except the judge is acting contrary to the laws.

§ VI.—THE PRONOUNS.

Ex. 22. (R. 41-43.)

1. I myself told the news. 2. I told the same man the news. 3. I told himself the news. 4. I told the slave himself the news. 5. He will give the letter into the general's own hands (*say to the general himself*). 6. The Ephors themselves are found guilty of acting (*pres. part.*) contrary to the laws (R. 39, vii.) 7. After these things, the same

herald entered the city. 8. I heard him shouting with all his might (R. 36, i., & 37, ii.) 9. On account of these things, I myself will go on the expedition. 10. The same general charged (*aor.*) the enemy (R. 39, iii.) at full speed.

Ex. 23. (R. 41-46.)

1. The father praised his own child for (*say* on account of) his (*δ*) beauty. 2. Accustom yourselves to practise virtue. 3. The Athenian people used to choose (*imperf.*) their own magistrates. 4. The gods themselves are apt to grow weary of conferring benefits (*pres. part.*) 5. I saw them in the market-place up to 200 in number (R. 7, iii.) 6. The same men returned from exile (*aor.*) after five years. 7. My own child was in danger of death (*ἀποθανεῖν*) at the hands of (R. 39, ix.) the murderer. 8. Our money is in the power of the same men. 9. The slave has injured (*aor.*) his hands by much labour. 10. He accustomed himself to tell (*pres. infin.*) the truth from childhood.

Ex. 24. (R. 47.)

1. The affairs of the city are (*ἐστίν*) in the hands of (in the power of) a tyrant. 2. This one is a Persian, that one an Athenian. 3. A man met me in the road with three horses. 4. How will you teach the boy virtue? I will teach him somehow. 5. I wished to see (*ἰδεῖν*) Alcibiades, but I saw another. 6. One of my friends (*say* a certain friend of mine, *εὑρός*) was unfortunate (*aor.*) in the sea-fight. 7. Sometimes (Obs. 5th) I entered the city towards nightfall (R. 38, xii.) 8. Some say (Obs. 4th) that Diana is (*acc. with εἰναι*) the mistress of the Ephesians. 9. One of my children is taller (*say* greater) than I am. 10. One of them was taken, the other escaped (*aor. both verbs.*)

Ex. 25. (Recapitulation on the Pronouns.)

1. He himself came forward [as] the accuser of the ten generals. 2. I will give you my own ship to use (*pres. infin.*) 3. Accustom yourself to obey your (*δ*) father in all things just (R. 7, iii.) 4. I did not (*οὐ*) see the man himself, but I saw his brother. 5. Our city is in danger of yielding (*aor. infin.*) to the enemy. 6. I beseech you not to kill (*μή* with *aor. infin.*) your own slave. 7. I myself will make a truce with the general on just terms (R. 39, ii.) 8. I invited an Athenian to my house, and another came with him. 9. The lion has injured (*aor.*) his feet in the contest. 10. An Athenian, by name Cimon, was exiled in the time of Pericles.

§ VII.—THE ARTICLE.

Ex. 26. (R. 48-50.)

1. The one says that (*ὅτι*) it is true; the other denies it. 2. My brother's child often came to my house. 3. They who say these things are worthy of punishment. 4. The wise ask many questions, and are often silent. 5. This man (R. 49, Obs. 2nd) has been found guilty of

treachery by the judges. 6. They who defend the city are in danger of death (*say to die*). 7. Silver is more precious than copper among all men. 8. He often praised virtue, but did not (*ov̄*) often practise it (*use imperfect.*) 9. Some are afraid, but others show much courage. (R. 48, Obs.) 10. Hera, the wife of Jove (R. 49, obs. 1st) was the mistress of the gods.

Ex. 27. (R. 51-53.)

1. Socrates [is] wise. The wise Socrates. 2. My father is the best of men. 3. The River Peneus (R. 50, obs. 2nd) is in the middle of Greece. 4. The Peneus is the middle river of Greece. 5. Alcibiades was the most cunning of the Athenians. 6. The general was the tallest (*say largest*) man in the army. 7. I was in the end of the house. I was not in the end house. 8. These men are foolish in neglecting (*pres. part.*) their opportunity. 9. The defenders of the city (R. 49, v.) are very brave. 10. The brave defend their city when in danger (*part.*)

Ex. 28. (R. 54-56.)

1. The whole army seemed to be marching (*pres. part.*) in good order. 2. The majority shouted (that) the general should be put to death (*ἀποθανεῖν*). 3. Self-denial is the part of the great and the good. 4. Every lion is apt to subdue (*pres. infin.*) other animals. 5. The doers of justice always obtain some reward (*μισθός*). 6. A few citizens support those that manage the affairs of the city. 7. I, myself, saw others in the camp with the soldiers. 8. Those who broke the treaty are worthy of death. 9. The whole people pay court to the tyrant on account of fear. 10. One hundred have died of the disease (R. 12, ii.) and more are in danger

§ VIII.—CONCORD.

Ex. 29. (R. 58-60.)

1. Thebes, which is a city of Boeotia, was powerful in the time of Epaminondas (R. 39, i.) 2. The walls of the city were destroyed by Lysander. 3. The rest of the citizens shouted that the peace ought to be made. 4. Philosophy is a difficult thing for the majority. 5. These things took place after the sea-fight. 6. His faults are many, but he is a brave man. 7. Through his becoming rich (R. 55) he treated no one (*οὐδένα*) with respect. 8. These expeditions are being prepared against the king. 9. Virtue is a precious thing, but hard to obtain (*infin.*) 10. The mouse, which is a small animal, on that occasion aided (*aor.*) the lion.

Ex. 30. (*Recapitulation.*)

1. The whole task was accomplished in a few days. 2. Great is Hera, the mistress of the gods. 3. The city of Athens was the most beautiful in Greece. 4. The ships were built in the time of Pericles. 5. The plan of burning the city (R. 55) was shared with the allies.

6. Owing to these things, the middle of the city was in flames. 7. After these things, the magistrates decided that none (*οὐδένα with infin.*) should go out. 8. They who manage the affairs of the city are in difficulties (*verb*). 9. The logs were drawn to the house at full speed. 10. Men of that time were more wise than clever (R. 49, iii., and R. 32).

§ IX.—THE AORIST.

Ex. 31. (R. 62-64.)

1. Having seen the man himself, I rejoiced. 2. He intends to write a letter to the king. 3. He ordered his (R. 46, ii) soldiers to march through the town in good order. 4. Having taken the money, he ran away from the house at full speed. 5. He says that he ordered his slave to return to Athens. 6. Take your child in your arms and bear him out of the palace. 7. I wish to benefit you always. 8. He said that he came to the camp, bringing news. 9. Having been convicted (R. 27) of murder, he ought to die. 10. Mount on horseback (R. 39, iii.) and ride quickly to the camp.

Ex. 32. (R. 62-66.)

1. When will you go to your father, who is in danger (*part.*) of death (*say to die*)? 2. Is it better to transgress the laws, or to offend the gods? 3. Take the book and read it from time to time. 4. We entreat you to pity the prisoner. 5. The laws have been written for about a hundred years. 6. The king used to enact just laws, but he did not abide by them. 7. Do these things, and then ask me for any favour in my power. 8. They wished to obey the general, as far as it was in their power (R. 39, ii.) 9. On that day I met with a (R. 47, iii., Obs.) friend in the market place. 10. He has ordered me to make a treaty with you according to law (R. 37, ii.)

§ X.—THE MIDDLE VOICE.

Ex. 33. (R. 68-70.)

1. I shall get my son taught many important things. 2. They sought [for the space of] three days. 3. Demosthenes defended himself against a charge of treachery. 4. The slave washes my feet, he does not wash his own. 5. You think the truth, why do you not (*οὐ*) say it? 6. The tyrant made laws which do not benefit (R. 49, v.) the people. 7. Let us make a treaty according to the laws. 8. He lived in the time of the king: he feared to live (*pres. infin.*) in the power of the king. 9. Having caught hold of the horse, he mounted him. 10. On account of those things I forgot to tell you the news.

Ex. 34. (R. 68-75.)

1. I will not sell the arms, I will give them back to you. 2. He said that he had avenged (R. 63, ii.) his fatherland: certainly he had

avenged himself. 3. I ward off my enemies; I defend my friends. 4. We are on our guard against those that have injured us (R. 54). 5. You have the truth, I hope you will cling to (*fut. infin.*) it. 6. I was considering the news when (*kái*) I saw a horseman riding up (*προσέλαύνω*). 7. They taught philosophy for pay in the city of Athens. 8. He caused the tyrant to fear by accusing him (R. 55) before the people (R. 34, i.) 9. He feared his accusers on account of his perjury. 10. They ceased fighting towards night-fall.

§ XI.—THE INFINITIVE.

Ex. 35. (R. 74-77.)

1. Because they were ignorant of his character they praised him. 2. Self-denial is a virtue difficult for the majority. 3. His virtuous conduct was known to many. 4. Our loss of the ships was a great calamity. 5. The physician will visit you, for the sake of learning your (*δ σοῦ*) disease. 6. The king is without hope of overcoming his enemies. 7. Owing to the fact that he was not present, he was unjustly accused of treachery. 8. His having set fire to the temple was considered a proof (sign) of impiety. 9. Criticism is often [the mark] of an ignorant person. 10. He failed, because he did not undertake the work in [good] season.

Ex. 36. (R. 74-80.)

1. It is always in our power to be good. 2. They ought (*δεῖ* with acc. and *infin.*) to die owing to the fact that they are traitors. 3. They will die owing to the fact that they are traitors. 4. Our great achievements will be a [subject of] boast for ever. 5. They begged him to be their messenger to the king. 6. They are without hope of victory, owing to the fact that they are cowards. 7. He declared that they would set sail (*fut. infin.*) strong in the hope (R. 12, ii.) of victory (*νική*). 8. He declared that he would set sail strong in the hope of victory. 9. They persuaded him that they were the saviours of the fleet. 10. He denied that he himself had taken bribes, but he accused another (R. 47, iii., Obs.)

Ex. 37. (R. 81-83.)

1. Self-aggrandisement is not a difficult thing for magistrates to practise. 2. This slave (R. 49, Obs. 2nd) is clever at deceiving his mistress. 3. They intend to sail out secretly, crews and all. 4. He said that he had fought and conquered in many battles. 5. I offered myself to the enemy to be put to death. 6. The Corinthians hoped to have the Athenians as their allies in the war. 7. He promises to surrender the city in (*say after*) three days. 8. It is right to be careful of the reputation of others. 9. He knew that it was time himself to undertake the grievous task. 10. He intends to plunder the citizens for the sake of vengeance.

Ex. 38. (*Recapitulation.*)

1. It is not in our power to be immortal. 2. I intend to visit you, for the sake of telling you the truth. 3. He denied that he was the first to grow weary of the task (R. 12, ii.) 4. He promises to punish the wicked, and to assist the innocent. 5. Alcibiades was clever at cheating the people, but on that occasion he failed. 6. He is conscious to himself that he exerted himself in favour of (*ενέκα*) his fellow-citizens. 7. It is not (*οὐ*) right to treat the suspected as (*όμοιώς καὶ*) criminals. 8. Disputing is not always the mark of a prudent person. 9. They failed in the undertaking, owing to the fact that they were not themselves prepared. 10. They begged Lysander to be the saviour of the people.

XII.—THE PARTICIPLE.

Ex. 39. (R. 84, 85.)

1. Though he wished to do what (*τά*) is right, he was led to ruin by companions. 2. Those who say these things forget the facts. 3. He lived for fifteen years by performing services for others contrary to the laws. 4. The unfortunate do not (*οὐ*) always obtain pity. 5. When mounting his horse he injured his foot. 6. If you tell the truth, you will be expelled by the Archons from the city. 7. Because I think that these things are (*infin. of εχω*) so, I fear that he is in danger of death. 8. Those who fell in with the enemy were killed up to five hundred (R. 35, i.) 9. The man who accused Pericles of impiety, himself deserved the anger of Jove. 10. Since he was in doubt as to his own interests, he intended to be silent as to the affair.

Ex. 40. (R. 87-91.)

1. They repented of not (*οὐ*) assisting you when you were in danger. 2. He continues to visit the Archons in vain. 3. I hear that you insulted the general. 4. They perceive that you are well disposed to them as regards (*say about*) this matter. 5. It is evident that he is grieved at the news. 6. Alcibiades happened at that time to be in exile. 7. I grieve that I am unable (*say not, οὐ, able*) to assist you, now that you are in difficulties. 8. He was secretly suffering from the worst disease. 9. He continued to beg for a favour from the father of the boy. 10. He repents of consulting with Chirisophos on the affairs of the state.

§ XIII.—THE GENITIVE ABSOLUTE.

Ex. 41. (R. 92-94.)

1. Since the army is in danger, it is necessary to retire. 2. As these things are so, I shall share with you the task. 3. Having said these things, the general gave the signal for the battle. 4. In the absence of his father, the child burnt his hand. 5. If you had not been absent, I would not have done it (R. 94, iv.) 6. Since we have

made peace, we shall set sail to-morrow, crews and all. 7. Since the peace has been made, we shall set sail to-morrow, crews and all. 8. When Socrates was asleep, his friends disputed about philosophy. 9. You are evidently excited, as though the battle was about to take place without delay. 10. While your friends are in difficulties, is this the time (*ὅπα*) to dispute about trifles?

Ex. 42. (R. 95, and Recapitulation.)

1. As it is impossible to preserve our lives, let us be careful of our honour. 2. Whereas it is necessary to be indulgent with your boy, you treat him severely. 3. He was accused of treachery in his absence. 4. It was decided in his absence that he should die. 5. While it is in your power to benefit me, do you wish to injure me? 6. When the judges were present, he accused the generals. 7. Though his father ordered him to be silent, he insulted the stranger. 8. It being decided to make a request of Philip, the messengers were chosen by the people. 9. He said these things, under the impression that he should persuade his hearers (R. 85, v.) 10. Under the leadership of Cyrus, our men will certainly conquer,

§ XIV.—VERBALS IN *-τέος*.

Ex. 43. (R. 96-99.)

1. We ought to acknowledge the power of the gods. 2. You ought to undertake the task without delay. 3. All the citizens ought to assist the state. 4. All men should desire virtue, and we should practise it. 5. We should punish the slave that disobeys his mistress. 6. We must repent of our faults, and endure just punishment. 7. You ought to expect the anger of the gods, since these things are so. 8. It is not (*οὐ*) necessary to go to war, but it is necessary to make preparations. 9. Since you order it, I must undertake the task. 10. When it is in our power to help those who are in difficulties, we ought not (*μη*) to neglect it.

§§ XV., XVI.—WISHES, &c.

Ex. 44. (R. 100-106.)

1. May these things never happen, in my lifetime! 2. Do not disobey your father, O foolish boy! 3. Let him accustom himself to bear what comes from (say the things of) the gods. 4. May you act worthily of your race! 5. Would that you had acted worthily of your race! 6. Do not forget to pity those that are in misfortune. 7. Do not cross the river with the army. 8. I do not expect that you will fail in the undertaking. God forbid! 9. May you learn to treat your slaves moderately! 10. Do not listen to the man that teaches impiety.

§ XVII.—DIRECT QUESTIONS.

Ex. 45. (R. 107-111.)

1. You will tell him the news, will you not? Certainly. 2. When do you intend (R. 83) to practise oratory? 3. Are we not to act justly, when it is in our power (R. 95) to choose? 4. Will he return from exile at once, or remain for some years longer? 5. Surely you did not accuse him of treachery towards (*πρός, acc.*) the allies? 6. Did you report the news to the Senate, or not? 7. Am I to think that you did this willingly (*ἐκών*) or not? 8. Are we to take council with the Archons, or finish the matter secretly? 9. Did the army cross the river in good order, or not? 10. Are we to remain or to fly, as the city is in danger?

§ XIX.—INDIRECT QUESTIONS.

Ex. 46. (R. 117-121.)

1. I do not (*οὐ*) know whether the punishment is just or not. 2. Let us consider whether the fleet is [well] enough prepared. 3. He asked me whether the road to Athens is easy to find. 4. He was ignorant who were the persons that accused him of treachery. 5. We are in doubt whether we are to obey the tyrant in this matter. 6. Tell me whether you intend to sell the horse for a small sum of money. 7. They did not know whether to retire after the battle with the Corinthians. 8. The king sent a messenger to ask how many of the allies were slain. 9. It is impossible to say whether he will be successful in the undertaking or not. 10. Do you wish us then to swear falsely by the gods?

§ XX.—VERBS OF STATING, &c.

Ex. 47. (R. 122-124.)

1. He denied that Philip was a man worthy of trust. 2. He said that the city was in danger of being destroyed by the flames. 3. They fear that they have fallen in with a merciless tyrant. 4. They fear that by the delay (R. 55) they will fall into the worst difficulties. 5. Since these things are so, I fear that he has not many days to live (*say will not live many days*). 6. I will make you stop grieving your father and all your relations. 7. He perceived that he had fallen in with the foes of his country. 8. He rejoices to know that the hour (season) for freedom is at hand (*ἔγγύς*). 9. He said (*ἔφη*) that he should make war upon the king with ships and money. 10. I fear that the majority will enact laws unjust to the few (R. 56, iii.).

Ex. 48. (R. 124-126.)

1. [See] that the preparations be made in good time (season). 2. He prevented the general from sailing out secretly with the whole fleet. 3. He took measures that the soldiers should not (*μῆτ*) raise an alarm in the camp. 4. Why do you hope to prevent me from doing my duty? 5. He feared that his fellow-citizens might suspect him of

telling a lie. 6. I fear that the boy has done something disgraceful. 7. Do not prevent the citizens from expelling Alcibiades the base from Athens. 8. His brother is taking measures that he may continue to manage the business with success. 9. I fear that you are calumniating your best friend. 10. The Senate feared that the people would make an attack upon the market-place.

§§ XXI., XXII.—RELATIVES.

Ex. 49. (R. 127-130.)

1. He sent a messenger to the king, to announce (R. 28, ii.), that the treaty had been made (R. 63, ii.) 2. The Athenians, whom Alcibiades once betrayed, brought him back to Athens with much honour. 3. As many as ($\delta\sigma\iota\iota\alpha\pi\alpha$) are afraid of the enemy will retire into the camp. 4. He said that as many as were afraid of the enemy would retire (*fut. infin.*) into the camp. 5. You act shamefully in betraying your friends to the tyrant. 6. Will you exhort those whom you see (*whomever* you see) to withstand the enemy bravely? 7. He exhorted those whom he saw to withstand the enemy bravely. 8. All whom he knew to be in difficulty, he used to assist. 9. He was willing that all the soldiers who wished should visit their wives. 10. All these facts which I have now told you (R. 65), I learnt from the prisoners in the camp.

§ XXIV.—RELATIVE ATTRACTION.

Ex. 50. (R. 133-135.)

1. In addition to the things we have, we desire more. 2. I despise those whom I heard calumniating their friends. 3. I will give you some of the honey which I have. 4. This is the man whom you saw thieving in your house. 5. There was no one whom he had not plundered from time to time. 6. He evidently wished to oblige such men as you. 7. I feel that I shall reasonably love a man like you. 8. He asked for another book in addition to those he had already ($\eta\delta\eta$) read. 9. He will conquer with the men whom he leads to battle. 10. The good man chooses virtue in preference to (R. 33, v.) all that he possesses.

Ex. 51. (*Recapitulation on the Relative.*)

1. All that I suspect of this shameful deed I shall avoid. 2. He bought two horses in addition to those that he had. 3. There is no one whom he does not offend by acting haughtily towards them. 4. He sent his brother to the Ephors to intercede (*use relative*) for him. 5. As many as wish to go home (R. 6.) are permitted [to do so]. 6. They knew that as many as wished were permitted [to do so]. 7. He left the city with the ships which he had. 8. Who in the world ($\pi\acute{o}\tau\epsilon$) could ($\delta\acute{u}v\alpha\tau'$ $\alpha\pi$) spare such men as you? 9. The Athenians, whom Lysander conquered, recovered their power quickly. 10. Those that intend to save themselves must not ($\delta\acute{e}\iota\mu\acute{\eta}$) delay about it.

§ XXV.—TEMPORAL CLAUSES.

Ex. 52. (R. 136-138.)

1. When he had told them the news, he ordered all to prepare for the battle.
2. When you have told them the news, order all to prepare for the battle.
3. Since Philip became powerful in Greece (R. 137, Obs. 3rd), many are bribed to support his interests.
4. As soon as ever you have finished the speech, we shall shout in your behalf.
5. When he had accused Socrates of impiety, he left the bench.
6. After that the child was burnt in the flames, the mother swooned.
7. While you were contending for power the Corinthians were plundering your allies.
8. As long as they remain silent, you ought not (*μή*) to give them any (*μηδέν*) assistance (*verb*).
9. When you have heard the accuser, ask him whether he knows the facts
10. He ordered them to retreat when they should hear (R. 130) the signal (*σημεῖον*).

Ex. 53. (R. 139-142.)

1. Before he met the king, he hoped to convince him of his innocence (*adj.*)
2. He did not fear the shouts of the enemy before (until) he saw that the camp was [burning].
3. We shall not ward off the Spartans before (until) the allies arrive.
4. As soon as they had said these things they departed.
5. Do not expect to hear from me, until I arrive in Athens.
6. Continue to strive against your difficulties until you are victorious.
7. He continued to strive against his difficulties until he was victorious
8. As long as he was speaking all was silent.
9. He crossed the river with the army before receiving orders (*verb*).
10. We must not accuse him of folly until we learn the whole truth

§§ XXVII, XXVIII.—PURPOSE AND RESULT.

Ex. 54. (R. 144, 145.)

1. He was so foolish that he terrified all his relations.
2. He is not (*οὐ*) so foolish as to forget his own interests.
3. He did these things in order to have a reputation for wisdom.
4. He passes over many faults in order that he may find out the man's character.
5. We are here to tell you the news about the battle.
6. He made a truce, on condition that (R. 145, Obs.) they should abide by the king's decision (*δίκη*).
7. He had so many possessions that he did not (*οὐ*) know how to use them (R. 120).
8. He ran so fast, that for some [much] time he was not (*οὐ*) able to speak.
9. We asked him to come, in order that he might not (R. 144, Obs. 5th) be annoyed.
10. Alcibiades was so clever, that the Athenians forgot his former treachery.

§ XXIX.—CONDITIONAL CLAUSES.

Ex. 55. (R. 148-152.)

1. If these things are so, it is well.
2. If the boy were to die, his mother would grieve.
3. If the truth be told, the city is in danger.
4. If Socrates is the wisest of the Athenians his accusers are foolish

5. If they put him to death, they are wicked. 6. If he should beg for his life, they would not put him to death. 7. If you really (*ἀληθῶς*) say this, we ought to avenge him without delay. 8. If your brother compels you to undertake the task, you must carry it out with courage. 9. If you should fail in the undertaking, he would not be able to accuse you of cowardice. 10. If you desire to go on the expedition, ask the Ephors to intercede for you.

Ex. 56. (R. 150-153.)

1. If he calumniated the citizens, they will justly put him to death. 2. If he had calumniated the citizens they would justly have put him to death. 3. If they had conquered, the city would have been saved. 4. If they were still (*ἡδη*) in the power of the king they would not (*οὐ*) be now insulting him. 5. If the Athenians overcome the Spartans in the war, they will be the rulers of Greece. 6. If you were to manage the affairs of the city, good men would be benefited. 7. If you think that this is wrong, do not delay to forbid it. 8. Should our men faint from the labour, all our hopes will fail. 9. If you see anyone idling in the market place, compel him to take a share in the expedition. 10. If Philip had not (*μή*) given bribes, he would not now be overcoming the Athenians.

Ex. 57. (*Recapitulation.*)

1. When he had finished the work, he asked his friends to examine it. 2. When you have finished the work ask your friends to examine it. 3. He had conferred so many benefits on me that I felt unable to remember them all. 4. If you fall in with the enemy [see] (R. 26, Obs. 2nd) you be worthy of your country. 5. If you are a true citizen, you do not wish to make war unjustly. 6. I shall not have to charge the enemy, until I see that they are (R. 87) in disorder (*ἀτάκτως*). 7. He would have succeeded, if he had followed my advice. 8. I asked him to write to me whenever (R. 130) he should hear any news. 9. If they do this injustice (*adj.*) they will be worthy of death. 10. Should Philip attack Athens without delay, he would find her unprepared.

§ XXXI.—ORATIO OBLIQUA.

Ex. 58. (R. 156-160.)

1. He asked the Boeotians to allow his army to cross their country. 2. He said that the soldiers would not (*οὐ*) plunder anything. 3. They asked whether he was marching against the enemies of their city. 4. He answered that they could not (*οὐ*) reasonably refuse his request. 5. The judge asked whether the accuser would prove the truth of his statement (things said). 6. He felt that he was wrong with regard to the accusation. 7. They said that they would themselves set him free from his chains. 8. He says that pain is a hard thing for the weak to endure. 9. He promised to do these things, but he hoped that the other would forget. 10. He said that he would not do this until he should receive a letter from his friend.

§ XXXIII.—THE NEGATIVES.

Ex. 59. (R. 164, 165, 171-174.)

1. Unless the soldiers fight bravely, the city will not be saved.
2. Not to respect a father is a disgrace deserving a penalty.
3. He was not careful about the money of others, so that he was not trusted by his friends.
4. Unless he had been a wicked man, they would not have condemned him for perjury.
5. He said that it was clear that the insult had been intended, and that he could not pass it over.
6. May you never know the misery of a wicked life!
7. Do not visit the king until he sends for you.
8. You surely do not intend to cross to the mainland in a small boat?
9. He did not become rich without regard for justice.
10. I was in doubt whether I should tell him the truth or not.

Ex. 60. (R. 175-180.)

1. Do not accuse anyone unjustly.
2. No one either knew or suspected that the army had departed by night.
3. He did not deny that Plato had said many rash things.
4. I fear that you will not succeed in the undertaking.
5. He certainly will never persuade the senate that his plan is the best.
6. You must not set up a trophy in this place.
7. I fear that what you say is not certainly true.
8. He did not expect that he should meet anyone, either friend or foe.
9. You will never succeed in the undertaking, if you do not ask advice.
10. I shall not tell anyone about any of my plans until I have decided the matter.

Ex. 61. (*Recapitulation.*)

1. I fear that he will not come in time (R. 179).
2. Are you not conscious of having tried to deceive me?
3. There is no one who does not wish to succeed if he can.
4. Whenever he was in a difficulty (R. 130) he used to consult with the philosopher.
5. They ceased not to make war till they had subdued the enemy.
6. They escaped death, owing to the fact that they were magistrates.
7. This man said that he had not fought in the battle.
8. If you do not wish (*part.*) I will refrain from acting in the matter.
9. He asked whether he should accuse (R. 120 and 112) Socrates or not.
10. Do not hesitate to tell the truth when you are asked (*part.*)

Ex. 62. (*Recapitulation.*)

1. If you had charged the enemy at once you would have conquered.
2. All that see me will know that I have been unjustly treated.
3. By laughing your friends to scorn, you have made many enemies.
4. Remain in the city until you hear from me (R. 139).
5. Do not leave the city until you hear from me (R. 141).
6. If the boy takes my advice, he will avoid all such men as you (R. 135).
7. When he had finished the work, he set about another.
8. Self-denial is a difficult virtue to practice.
9. They killed all those who had been taken in battle.
10. Do you not fear to offend the gods by speaking falsely?

VOCABULARY.

FOR NUMERALS, SEE GRAMMAR

Abandon, <i>παραλείπειν</i>	after, <i>μετά</i> , <i>acc.</i>
abide by, <i>έμμενειν</i>	after some time, <i>διὰ χρόνου</i>
able (to be), <i>δύνασθαι</i>	again, <i>αὖ</i>
about, <i>περί</i> , <i>gen. and acc.</i> (of time) <i>κατά acc.</i>	agreeably, <i>ήδεως</i> , <i>χαριέντως</i>
about (<i>with numerals</i>), <i>ὅσον</i>	aid, <i>βοηθεῖν</i> , <i>dat.</i>
about to (to be), <i>μέλλειν</i>	Alcibiades, <i>'Αλκιβιάδης</i> , <i>-ου</i>
absent (to be), <i>ἀπεῖναι</i>	all, <i>πᾶς</i>
abuse, <i>λοιδορία</i>	allow, <i>έᾶν</i> , <i>περιορᾶν</i>
abuse (to), <i>λοιδορεῖν</i>	ally, <i>σύμμαχος</i>
accomplish, <i>διαπράττειν</i> , <i>ἔξεργά- ζεσθαι</i>	all over with (to be), <i>ὅλωλα</i> (I am undone)
according to, <i>κατά</i> , <i>acc.</i>	alone, <i>μόνος</i>
accuse, <i>κατηγορεῖν</i> , <i>gen. pers.</i>	although, <i>εἰ καί</i> , <i>καίπερ</i>
accuser, <i>κατήγορος</i>	always, <i>ἀεὶ</i>
accustom, <i>ἐθίζειν</i>	ambition, <i>φιλοτιμία</i>
achieve, <i>διαπράττειν</i> , <i>ἐκτελεῖν</i>	among, <i>ἐν</i> , <i>dat.</i>
acknowledge, <i>όμολογεῖν</i>	anger, <i>θυμός</i> , <i>όργη</i>
act, action, <i>πρᾶγμα</i> , <i>πρᾶξις</i>	animal, <i>ζῶον</i>
act, (to) <i>πράττειν</i>	announce, <i>ἀπαγγέλειν</i>
act a part, <i>ὑποκρίνεσθαι</i>	annoyed (to be, or feel), <i>βαρέως ἔχειν</i>
admirable, <i>θαυμαστός</i>	answer, <i>ἀποκρίνεσθαι</i>
advance, <i>προβαίνειν</i>	anxious to (<i>see to desire</i>)
advantage, <i>πλεονέκτημα</i>	anxiety, <i>φροντίς</i> , <i>μέριμνα</i>
advice, <i>βουλή</i> , <i>συμβουλία</i>	any (= every, <i>see all</i>)
advise, <i>παραιτεῖν</i>	any more, or longer (<i>after negative</i>), <i>οὐκέτι</i>
affair, <i>πρᾶγμα</i> (n.)	appear, <i>φαίνεσθαι</i>
afflicted (to be, <i>with disease</i>), <i>νοσεῖν</i>	approve, <i>ἐπαινεῖν</i>
afraid of (to be), <i>φοβεῖσθαι</i>	apt (to be), <i>φιλεῖν</i>

arm, ἀγκάλη	barbarian, βάρβαρος
arms, ὅπλα	base, κακός, αἰσχρός
army, στρατός (m.)	battle, μάχη
arrest, συλλαμβάνειν.	bear, φέρειν
arrive, ἀφικνεῖσθαι	beast, θήρ
arrival (<i>see to arrive</i>)	beautiful, καλός
Artaphernes, Ἀρταφέρνης, οὐ	become, γίγνεσθαι
as, ὡς	before, πρό, gen., in presence of, παρά, ἐν, dat.
as . . . as possible, ὡς <i>with superlative.</i>	befriend, βοηθεῖν, dat., εὖ ποιεῖν, acc.
as soon, ἥτις as possible, ὡς quickly, τάχιστα	beg, αἰτεῖν
as to, κατά, acc.	begin, ἀρχεσθαι, gen.
ashamed (to be), αἰσχύνεσθαι	believe, πιστεύειν, dat. pers.
ask (<i>a question</i>), ἐρωτᾶν	bema, βῆμα (n.)
ask (<i>a favour</i>), αἰτεῖν	benefit, ὠφέλεια
assailant, ὁ ἐπιβάλλων	benefit (to), εὖ ποιεῖν, acc.
assert, λέγειν	beseech, ἵκετεύειν
assist, βοηθεῖν, dat.	best, ἄριστος
associate, δομιλεῖν, dat.	betray, προδιδόναι
astonish, ἐκπλήσσειν	better, ἀμείνων
all, πανύ	birth, γένεσις, -εως
at last, τὸ τελευταῖον	blunder, πλημμέλημα (n.)
at once, αὐτίκα, ἤδη	boast, κόμπος
at a distance (to be), ἀπέχειν, gen.	boast (to), εὔχεσθαι
Athens, Ἀθῆναι	boat, πλοῖον
Athenians, Ἀθηναῖοι	Bœotia, Βοιωτία
attack (to), προσβάλλεσθαι, dat., or πρὸς and acc.	boldly, θαρσαλέως
attempt, πειρᾶσθαι	book, βιβλος (f.)
avenge, τιμωρεῖν, dat.	borrow, δανείζεσθαι
avenge oneself on, τιμωρεῖσθαι, acc.	both, ἄμφω
avoid, φεύγειν	boy, παῖς, -δός
awake (<i>trans.</i>), ἐγείρειν	brave, ἀγαθός, ἐσθλός
Badly, κακῶς	break, ἀγνύναι, (<i>a treaty</i>) λύειν.
banishment, φυγή	bribe, δῶρον
	bribed (to be), δωροδοκεῖν
	bring, φέρειν, ἔγειν

bring back, ἀπάγειν	circumstances (in the), τούτων
brother, ἀδελφός	ἄδει ἔχόντων
build, οἰκοδομεῖν	city, πόλις
burn, καίειν	citizen, πολίτης-ου
burst into, εἰσπίπτειν	clear, φανερός
business, πράγματα (n. pl.)	clever, δεῖνος
but, ἀλλά	cling to, ἔχεσθαι, gen.
by (<i>of the agent</i>), ὑπό, gen.	come, ἐρχεσθαι, fut. παρέσεσθαι
by (means of), διά, gen.	come forward, προβαίνειν
by fair means, δικαίως	come to pass, γίγνεσθαι
by what means, ὅπως	commence, ἄρχεσθαι, gen.
Calamity, συμφορά	companion, ἑταῖρος
call, καλεῖν	company, ὄμιλία
calumniate, διαβάλλειν	compel, ἀναγκάζειν
camp, στρατόπεδον	condemn, καταγιγνώσκειν, gen pers.
can (<i>see</i> able, to be)	confer benefits, εὖ ποιεῖν, acc.
care, ἐπιμέλεια, φροντίς-δος	confirm, βεβαιοῦν
careful (to be), ἐπιμελεῖσθαι, gen.	conquer, νικᾶν
careless (to be), ἀμελεῖν, gen.	conscious to oneself (to be), συνειδέναι, dat.
carry off, ἔξαγειν	consider, λογίζεσθαι
carry out, διαπράττειν, ἔξεργά- ζεσθαι	considerable, πολύς
catch hold of, λαμβάνεσθαι, gen.	consort, συγγίγνεσθαι, dat.
cause, αἴτιον	constitution, κατάστασις-εως
cause to (to), ποιεῖν, infin.	consult, συμβουλεύεσθαι, dat.
cease, παύεσθαι, gen., (or partic.)	contemptuously, ὑπερηφάνως
celebrated, εὐκλεής	contend, ἀγωνίζεσθαι
certainly, ἡ μήν, μάλιστα	contest, ἀγών-ῶνος
character, ἥθος (n.)	continue, διατελεῖν
charge, ἐλαύνειν, acc.	contrary, ἐναντίος, dat.
chains, δεσμά (n. pl.)	on the contrary, τούναντίον
cheat, φενακίζειν	control, κρατεῖν, gen.
child, τέκνον	convict, ἔξελέγχειν
Chirisophus, Χειρίσοφος	under the conviction that, ὡς partic.
choose, αἱρεῖσθαι	convince, πείσθειν, acc.
Cimon, Κίμων-ωνος	

copper, χαλκός (m.)	Demosthenes, Δημοσθένης-ου,
Corinthians, Κορίνθιοι	deny, οὐ φάσκειν, ἀπαρνεῖσθαι
corpse, νεκρός (m.)	depart, ἀπιέναι
corrupt, διαφθείρειν	depend, ἔξαρτάσθαι, gen.
counsel, βουλή	deprive of, ἀποστερεῖν, double acc.
counsel (to), βουλεύειν	desert (to), ἀπολείπειν, ἀφιστάναι,
countless, ἄπειρος	gen.
country, χώρα, πόλις	deserve, ἄξιος εἶναι, gen.
countryman, συμπολίτης-ου	desire, ἐπιθυμεῖν, gen.
courageously, θαρσαλέως	despair, ἀθυμεῖν
court (to), θεραπεύειν	despise, καταφρονεῖν, gen.
coward, κακός, δειλός	destroy, ἀπολλύναι, διαφθείρειν <i>(of walls)</i> κυθαιρεῖν
cowardice, κακία, δειλία	detected (to be), ἀλίσκεσθαι
crime, κακούργημα (m.)	detrimental (to be, <i>see</i> to injure)
criminal, κακούργος	devote oneself to, ἐπιδιδόναι ἔαυτόν, dat.
criticise, ἐπιτιμᾶν, dat.	devoted to, πρὸς, dat.
criticism, (<i>see</i> to criticise)	Diana, Ἀρτεμις-ιδος
cross, διαβαίνειν	die, ἀποθνήσκειν
Ctesiphon, Κτησιφῶν-ῶντος	different, διάφορος, gen.
cunning, κερδοσύνη	difficult, χαλεπός
cunning (adj.), δόλιος	difficulty, ἀπορία
custom, ἔθος (n.)	difficulties (to be in), ἀπορεῖν
Cyrus, Κῦρος	difficulty (with), μόλις
Danger, κίνδυνος (m.)	dinner (to be at), δειπνεῖν
danger (to be in), κιδυνεύειν	disease, νόσος (f.)
day, ἡμέρα	disgrace, αἰσχύνη
day-break, at, ἅμ' ἥω	disgraceful, αἰσχρός
death, θάνατος (m.)	disobey, ἀπειθεῖν, dat.
deceive, ἐξαπατᾶν	dispute, ἀμφισβητεῖν
decide, διακρίνειν	distant (to be), ἀπέχειν, gen.
declare, λέγειν	do, πράττειν, δρᾶν
defeat, περιγίγνεσθαι, gen., νικᾶν	do a good turn to, εὖ ποιεῖν, acc.
defend, ἀμύνειν, dat., ἀπολογεῖσθαι	do wrong, ἀδικεῖν, acc.
defile, μιαίνειν	door, θύρα
delay, διατριβή	doubly, δισσῶς
delay (to), διατρίβειν, μέλλειν	

in doubt (to be), ἀπορεῖν

drag, ἔλκειν

draw, ἐρύειν, ἔλκειν

dreadful, φοβερός

duty, τὸ προσῆκον, δέον

Easy, ῥάδιος

education, παιδεία

effect, διαπράττειν

effect an escape, ἐκφεύγειν

elect, ἐξαἱρεῖσθαι, χειροτονεῖν

employ, χρῆσθαι, dat.

enact, τιθέναι

end (adj.), ἔσχατος

endure, ὑπομένειν

enemy, ἔχθρός (*in war*), πολέμιος

enough, ἄλις

entreat, δεῖσθαι, gen.

entrust, ἐπιτρέπειν, dat.

Epaminondas, Ἐπαμεινώνδας-ον

Ephesians, Ἐφέσιοι

Ephors, Ἐφόραι

Epidamnians, Ἐπιδάμνιοι

escape, ἀποφυγή

escape (to), ἐκφεύγειν

escape notice of, λανθάνειν, acc.

esteemed, ἔντιμος

especially, μάλιστα

every, πᾶς

evident, φανερός

evidently, φανερῶς

examine, ἐξετάζειν

excessively, λίαν, ἄγαν

excited (to be), θορυβεῖσθαι

exert, διατείνεσθαι

exhort, παρακαλεῖν

exile, φυγή

exile (to), ἐξελαύνειν

exile (to be an), φεύγειν

exist, ὑπάρχειν

expect, προσδοκᾶν, ἐλπίζειν

expectation, ἐλπίς-δος

expedition, στράτευμα (n.)

expedition, to go on, στρατεύειν

στράτευμα

expel, ἐκβάλλειν

expire, τελευτᾶν

extent, μέγεθος (n.)

extravagantly, ἀμέτρως

Facts, τὰ ὅντα

fail, ἀμαρτάνειν

faint, ἀποκάμνειν, (*swoon*) ἀποψύχειν

fall, πίπτειν

fall in with, ἐμπίπτειν

falsely, ψευδῶς, μάτην

falsehood, ψεῦδος (n.)

family, οἰκία

far, πολύ

far from, ἀπό, gen.

fast (adv.), ταχύ

father, πατήρ

fatherland, πατρίς

fault, ἀμάρτημα

favour, χάρις-τος

favorably, εὐμενῶς

fear, φόβος (m.)

feel, αἰσθάνεσθαι

fellow-citizen, συμπολίτης-ον

few, ὕλιγοι

fidelity, πίστις-εως

field, ἀγρός (m.)

fight, μάχεσθαι

find (out), <i>εύρισκειν</i>	give, <i>διδόναι</i>
find guilty (<i>see</i> guilty)	give up, <i>παραδιδόναι</i>
finish, <i>ἀποτελεῖν</i>	go, <i>βαίνειν</i> , <i>ἰέναι</i>
flames, <i>πῦρ</i> (n.), <i>φλόξ</i> (f.)	go away, <i>ἀπιέναι</i>
flee, <i>φεύγειν</i>	go down, <i>καταδύνειν</i>
fleet, <i>στόλος</i> (m.)	go near, <i>προσέρχεσθαι</i>
fly, <i>ἐκδιδράσκειν</i>	god, <i>θεός</i>
foe, <i>έχθρος</i> , (<i>in war</i>) <i>πολέμιος</i>	gold, <i>χρυσός</i>
follow, <i>ἐπεσθαι</i>	good, <i>ἀγαθός</i>
folly, <i>μωρία</i>	good fortune, <i>εὐτυχία</i>
foolish, <i>μάταιος</i>	good order (in), <i>εύτάκτως</i>
foolishly, <i>ἀφρόνως</i>	govern, <i>ἄρχειν</i> , <i>κρατεῖν</i> , <i>gen.</i>
for ever, <i>εἰς ἀεὶ</i>	great, <i>μέγας</i>
for the sake of, <i>ἔνεκα</i> , <i>gen.</i>	greatly, <i>μεγάλως</i> , <i>πολύ</i>
forbid, <i>ἀπαγορεύειν</i>	Greece, 'Ελλάς - <i>δος</i> (f.)
force, <i>δύναμις</i> - <i>εως</i> (f.)	grieve, (<i>trans.</i>) <i>λυπεῖν</i>
foreigner, <i>ξένος</i>	grieved (to be), <i>ἄχθεσθαι</i> (<i>ἐπί</i> , <i>dat.</i>)
forget, <i>ἐπιλανθάνεσθαι</i> , <i>gen.</i>	grievous, <i>λυπηρός</i>
former, <i>πρότερος</i>	grow weary, <i>ἀποκάμνειν</i>
formerly, <i>πρότερον</i>	guard, <i>φυλάκη</i>
foul means, <i>ἀδικία</i>	guard (to), <i>φυλάττειν</i>
found guilty (to be), <i>ἀλίσκεσθαι</i>	guard (to be on one's), <i>φυλάττ-</i> <i>εσθαι</i>
freely, <i>ἐλευθέρως</i>	guess, <i>εἰκάζειν</i>
friend, <i>φίλος</i>	guide, <i>ἥγεμών-μόνος</i>
friendly (to be), <i>προσφιλῶς</i>	guilty (to be found), <i>ἀλίσκεσθαι</i>
<i>ἔχειν</i>	
from, <i>ἀπό</i> , <i>gen.</i>	
from time to time, <i>ἀεὶ</i>	
 Gain, <i>κέρδος</i> (n.)	Half, <i>ἡμίσυς</i> , <i>adj.</i>
gain esteem (<i>see</i> become es- teemed)	hand, <i>χείρ</i> (f.)
gate, <i>πυλή</i>	happen, <i>τυγχάνειν</i>
get taught, <i>διδάσκεσθαι</i>	happy, <i>εὐδαιμων</i>
get weary (<i>see</i> grow weary)	happy (to be), <i>εὐτυχεῖν</i>
general, <i>στρατηγός</i>	harm (to suffer), <i>κακῶς πάσχειν</i>
gift, <i>δῶρον</i>	haughtily, <i>μεγαλοφρόνως</i>
	have, <i>ἔχειν</i>
	have to, <i>δεῖ</i> (it is necessary)

hear, ἀκούειν	in the way, ἐμποδών (<i>adv.</i>)
help, ὠφελεῖν, <i>acc.</i>	in vain, μάτην, ἄλλως
Hera, Ἡρα	indeed, ἀληθῶς
herald, κῆρυξ-κος	indict, γράφεσθαι, <i>acc. pers.</i>
here, ἐνθάδε	indulgent (to be), χαρίζεσθαι, <i>dat.</i>
hither, δεῦρο	infinite, ἄπειρος
hold one's peace, σιωπᾶν	information, ἐπαγγελία
home, οἶκος (m.)	inhabit, οἰκεῖν
home (at), οἴκοι	injure, βλάπτειν, ἀδικεῖν, <i>acc.</i>
honey, μέλι -τος (n.)	injustice, ἀδικία
honour, τιμή	innocent, ἀναίτιος
honour (to), τιμᾶν	insult, ὑβρισ-εως
hope, ἐλπίς-δος	insult (to), ὑβρίζειν
hope (to), ἐλπίζειν	intend, μέλλειν, διανοεῖσθαι
house, οἰκία	intention, διάνοια, βουλή
horse, ἵππος	intercede, παραιτεῖσθαι
how (with <i>adj.</i>), ὡς	interests, τὰ συμφέροντα, <i>dat.</i>
hurl, ρίπτειν	invest, πολιορκεῖν
husband, ἀνήρ	invite, παρακαλεῖν
 Idle, ἀργεῖν	 Jaw, γνάθος (f.)
ignorant, ἀμαθής-ές	joke, παιζεῖν
ill (adj.), ἀσθενής, νοσῶν	Jove, Ζεύς, (g. Δίος)
ill-treated, κακῶς ποιεῖν, <i>acc.</i>	judge, κριτής
imitate, μιμεῖσθαι	judge (to), κρίνειν
immortal, ἀθάνατος	just, δίκαιος
impiety, ἀσέβεια	justice, δίκη
important, σπουδαῖος, (of persons)	justly, δικαίως
μέγας	 Keep (intr.), ἔχων, <i>after verb</i>
impossible, ἀδύνατος	keep silence, σιγᾶν
improvement (see to become	kili, ἀποκτείνειν
in addition to, πρός, <i>dat.</i>	king, βασιλεύς
in behalf of, ὑπέρ, <i>gen.</i>	knoek, κρούειν
in preference to, ἀντί, <i>gen.</i>	know, γιγνώσκειν, εἰδέναι
in the power of, ἐπί, <i>dat.</i>	 Labour, πόνος
in the presence of, ἐν, παρά, <i>dat.</i>	
in the same way as, ὥσποις καὶ	

lady, γυνὴ-αικός	majority, οἱ πλείονες
large, μέγας	make, ποιεῖν
last, ἔσχατος ; of order, ὕστατος	make a mistake, ἀμαρτάνειν
last (preceding; see past)	make a request, αἰτεῖν, acc.
last (to), διατελεῖν	make (speeches), διεξιέναι
late (too), ὀψέ	make a truce, σπένδεσθαι
laugh (at), γελᾶν	make war, πολεμεῖν, acc.
laugh to scorn, καταγελᾶν, acc.	man, ἄνήρ, ἄνθρωπος (see soldier)
law, νόμος	manage, διοικεῖν, πράττειν
lawful, νόμιμος	manifest, δῆλος
lead, ἄγειν	manner, τρόπος (m.)
lead back, ἐπανάγειν	many, πολλοί
lead forth, ἐξάγειν	Marathon, Μαραθών-ῶνος
learn, μανθάνειν, πυνθάνεσθαι	march, ἐλαύνειν, πορεύεσθαι
leave (trans.), λείπειν	market-place, ἀγορά
leave (intr.), ἀπιέναι	marvel, θαυμάζειν
letter, ἐπιστολή	means, οὐσία
lie, ψεῦδος (n.)	meet, πρέπων
lie (to), ψεύδεσθαι	meet (to), ἀπαντᾶν
life, βίος, (breath) ψυχή	meet with, ἐντυγχάνειν, dat.
like, ὅμοιος, dat.	mention, μιμνήσκεσθαι
likely to (to be), μέλλειν	mere, μόνον (merely)
lion, λέων -οντος (m.)	mercilessly, ηλέως-ων
listen, ἀκούειν	messenger, ἄγγελος
live, ζῆν, διατρίβειν	middle, μέσος
log, ξύλον	mile, ὀκτὼ στάδια
long, μακρός	milk, γάλα -ακτος (n.)
long (adv.), πολὺν χρόνον	mina, μνᾶ
longer, ἔτι	misery, δυστυχία
longer (after a negative), οὐκέτι	misfortune (see to be unfortunate)
lose, ὀλλύναι	mistress, δέσποινα
lose heart, ἀθύμως ἔχειν	moderate, μέτριος
loss (see to lose)	money, ἀργύριον, χρήματα
Lysander, Λύσανδρος	month, μήν-νός
Mainland, ἡπειρος (f.)	more (adj.), πλείων
magistrate, ἄρχων	more (adv.), μᾶλλον
	mother, μήτηρ

mount, ἀναβαίνειν	offend, λυπεῖν, ἀδικεῖν, <i>accus.</i>
mountain, ὄρος (n.)	offer, παρέχειν
mouse, μῦς -νός (m.)	often, πολλάκις
much (<i>adj.</i>), πολύς	omit, παραλείπειν
much (<i>adv.</i>), πολύ	on account of, ἐνεκα, <i>gen.</i>
multitude, πλῆθος (n.), οἱ πολλοί	on behalf of, ὑπέρ, <i>gen.</i>
murder, φόνος (m.)	on condition of (<i>or that</i>), ὡστε
murderer, φονεύς	on the contrary, τούναντίον
Name, ὄνομα (n.)	on the terms of (<i>or that</i>), ὡστε
name (to), ὀνομάζειν	once, ποτέ
natural, κατὰ φύσιν	only, μόνος
naturally, κατὰ φύσιν	open, ἀνοίγνυμι
need, δεῖσθαι (<i>see also</i> ought)	openly, φανερῶς
neglect, ἀμελεῖν, ὀλιγωρεῖν, <i>gen.</i>	opinion, γνώμη
never, οὐποτε, μήποτε	to have an opinion of oneself, μέγα φρονεῖν
nevertheless, ὅμως	opportunity, καιρός
new, καινός	oratory, ἡ ῥήτορική
news, καινόν τι; the news, τὰ εἰσαγγελλόμενα	order (to), κελεύειν
night, νύξ (f.)	original, πρῶτος
nonsense, φλυαρία	other, ἄλλος, (of two) ἔτερος
nothing, οὐδέν, μηδέν	ought, δεῖ (it is necessary)
nourish, τρέφειν	overcome, περιγίγνεσθαι, νικᾶν <i>gen.</i>
number, ἀριθμός	owe, ὀφεῖλειν
numerous, πολύς	owing to, διά, <i>acc.</i>
nurture, τρέφειν	
Oath, ὅρκος (m.)	Pain, λύπη
obey, πείθεσθαι, <i>dat.</i>	palace, βασιλειον, (<i>use plur.</i>)
object to, ἀποφάναι	parent, γονεύς
oblige, ἀναγκάζειν	pass over, ἔᾶν, περιορᾶν
obtain, λαγχάνειν	past, ὁ παρελθόν
occasion, καιρός (m.)	pay, μισθός (m.)
on that occasion, τότε	peace, εἰρήνη
of old (men), οἱ πρίν	peace (to be at), ἄγειν εἰρήνην
of that time (men), οἱ τότε	penalty, ζημία
	Peneus, Πενειός
	people, δῆμος

perceive, *αἰσθάνεσθαι*, *ἐννοεῖν*
 perfidy, *προδοσία*
 perform, *διαπράττειν*
 perhaps, *ἴσως*
 Pericles, *Περικλῆς-έους*
 perjure oneself, *ἐπιορκεῖν*
 perjury, *ἐπιορκία*
 permit, *έᾶν*, *περιορᾶν*
 permitted (to be), *έξεῖναι*
 Persians, *Πέρσαι*
 person, *ἄνθρωπος*
 persuade, *πείθειν*
 Philip, *Φίλιππος*
 philosopher, *φιλόσοφος*, *σοφός*
 philosophy, *φιλοσοφία*, *σοφία*
 physician, *ιατρός*
 pity, *ἔλεος* (n.)
 pity (to), *οἰκτείρειν*
 place, *τόπος*
 plan, *μηχανή*, *βούλή*
 Plato, *Πλάτων* (-*ωνος*)
 pleasant, *ἡδύς*
 pleased (to be), *ηδεσθαι*
 pleasure, *ἡδονή*
 plunder, *ἀρπάζειν*, *ληστεύειν*
 points (*equivalent to things*)
 possess, *κεκτῆσθαι* (*perf. of κτᾶσθαι*)
 possessions, *κτήματα*
 power, *δύναμις-εώς*
 powers, *κράτος* (n.)
 powerful, *δυνατός*
 practise, *μελετᾶν*, *ἀσκεῖν*
 praise, *ἐπαινεῖν*
 precious, *ἐντιμος*
 prepare (for), *παρασκευάζεσθαι*
 preparations, *παρασκεύη*
 present (to be), *παρεῖναι*

present, *δῶρον*
 preserve, *διασώζειν*
 pretend, *προσποιεῖσθαι*
 pretext, *πρόφασις*
 prevent, *κωλύειν*
 priest, *ἱερεύς*
 prisoner, *δεσμώτης*
 probably, *εἰκότως*
 procession, *πομπή*
 Prometheus, *Προμηθεύς*
 promise, *ύπόσχεσις*
 promise (to), *ύπισχνεῖσθαι*
 proper, *ἐπιτήδειος*
 property, *τὰ ὑπάρχοντα*, *οὐσία*
 prosper, *εὐτυχεῖν*
 prosperity, *εὐδαιμονία*
 protect, *ἀμύνειν*; *dat.* *προστασθαι*
 prove, *ἐπιδεικνύναι*, *ἀποφαίνειν*
 punish, *κολάζειν*
 punishment, *δίκη*, *ζημία*
 pursue, *διώκειν*
 put an end to (*see to stop*)
 put aright, *ἐπανορθοῦν*
 put to death, *θανατοῦν*

Question, *ἐρεσθαι*
 quickly, *ταχύ*
 quit, *ἀπολείτειν*
 quite, *ὅλως*

Race, *γένος* (n.)
 raise an alarm, *ταπεῖν*, *φοβεῖν*
 rash, *τολμηρός*
 rather, *μᾶλλον*
 ravage, *δηοῦν*
 reach, *ἀφικνεῖσθαι*
 read, *ἀναγιγνώσκειν*

ready, ἔτοιμος	run (to), τρέχειν
reasonable, κατὰ λόγον	run away from, ἀποφεύγειν, acc.
rebuke, ἐπιτιμᾶν, dat.	run risk, κινδυνεύειν
receive, δέχεσθαι	
recognise, ἀναγιγνώσκειν	Sack, διαρπάζειν
recourse to (to have), χρῆσθαι, dat.	sail, πλεῖν (set sail), ἐκπλεῖν
recover, ἀνακομίζεσθαι	safety, σωτηρία
refuse, ἀποφάναι, οὐκ ἐθέλειν	in safety, σῶς-ώος
rejoice, χαίρειν	satisfied (to be), ἀγαπᾶν
relative, προσήκων	same, ὁ αὐτός
remain, μένειν	savage, ἄγριος
remember, μεμνῆσθαι	save, σώζειν
remind, ἀναμνησκειν, gen.	saviour, σωτήρ
repent, μεταμέλειν (imper.)	say, λέγειν, φάναι
report (to), ἀγγέλειν	sea-fight, ναυμαχία
reputation, δόξα	season, ὥρα, καιρός
respect (to), αἰδεῖσθαι	secretly, λαθών (escaping notice)
respect (to treat with), ἐν προ-	seem, δοκεῖν, φαίνεσθαι
μηθίᾳ ἔχειν	seem good, δοκεῖν
respects (in other), τἄλλα	self-aggrandisement, πλεονεξία
retire, ἀναχωρεῖν	self-denial, τὸ κατέχειν ἑαυτόν
return (to), ἐπανιέναι	self-restraint, ἐγκράτεια
return (to, from exile), κατέρχεσθαι	sell, πιπράσκειν
rich, πλούσιος	senate Γερουσία, Βουλή
rich (to become), πλουτεῖν (aor.)	senator, βουλευτής
riches, χρήματα	send, πέμπειν
ride, ἐλαύνειν	sensible, φρόνιμος
right, δίκαιος	seriously, σπουδῆ, κακῶς
rightly, δικαίως	services (to perform), ὑπηρετεῖν
river, ποταμός	set about, ἐπιχειρεῖν, dat.
road, ὁδός (f.)	set free, ἐλευθεροῦν
rob, συλᾶν	set fire to, ἐμπιμπράναι
roof, στέγος (n.)	set up, ἀνιστάναι
ruin, ὅλεθρος (m.)	severe, χαλεπός
ruin (to), διαφθείρειν	shameful, αἰσχρός
rule over, ἄρχειν, κρατεῖν, gen.	share, κοινωνεῖν, γετέχειν
run, δρόμος (m.)	ship, ναῦς

short, βραχύς	stone, λίθος (m.)
shout, βοή	stop (<i>trans.</i>), παύειν, κωλύειν
shout (to), ἀναβοῶν	stop (<i>intr.</i>), παύεσθαι
show, φαίνειν, δεικνύναι	story, μῦθος (m.)
show how to, δεικνύναι	stranger, ξένος
sign, σημεῖον, τεκμήριον	strike fear into, ἐκπλήσσειν
silent, σιγηλός	strive, διαπονεῖν, σπεύδειν
silver, ἄργυρος (m.)	strong, ἰσχυρός
sin (to), ἀμαρτάνειν	subdue, δαμᾶν
single, εἷς ὁν	succeed, εύτυχεῖν, τυγχάνειν
slave, δοῦλος	success, εύτυχία
slay, ἀποκτείνειν	such, τοιοῦτος
sleep, κοιμᾶσθαι	suffer, πάσχειν (κακῶς), ὑπομένειν
slowly, βραδέως	suffer exile (<i>see to exile</i>)
small, μικρός	sufficiently, ίκανῶς
snake, ὄφις-εως (m.)	sum up (to), ἐν κεφαλαίῳ εἰπεῖν
so, οὕτως	sun, ἥλιος
Socrates, Σωκράτης-τούς	superior (to be), περιγίγνεσθαι
soldier, στρατιώτης	support, βοηθεῖν, dat.
Solon, Σόλων-ωνος	sure (to be), σαφῶς γιγνώσκειν
somehow, ἔστιν ὅπως	surrender, παραδιδόναι
something, τί	suspect, ὑποπτεύειν
sooner, ἔτσσον	suspected, ὑποπτός
Sophroniscus, Σωφρόνισκος	sweet, ἡδύς-ύ
soul, ψυχή	
spare, φείδεσθαι, gen.	Take, λαμβάνειν
Sparta, Λακεδαιμων-ονος	take from, ἀφαιρεῖσθαι
Spartans, Λάκωνες, Λακεδαιμόνιοι	take care, δρᾶν, ἐπιμελεῖσθαι
speak, λέγειν, φάναι, εἰπεῖν	take bribes, δωροδοκεῖν
speech, λόγος	take measures that, ποάττειν
speed, τάχος (n.)	ὅπως
speed (at full), κατὰ τάχος	take warning (<i>see to be warned</i>)
sport, παιζεῖν	task, ἔργον
stay, μένειν	taste, γεύεσθαι
state (to), φάσκειν, φαναι	teach, διδάσκειν
sternly, χαλεπῶς	tell, λέγειν, φράζειν
still, ἔτι	temper, ὀργή

temple, νεώς-ώ
 terrify, φοβεῖν
 Thebes, Θῆβαι
 there, ἐκεῖ
 theft, κλοπή
 thieve, κλέπτειν
 think, νομίζειν, οἴεσθαι, ἐνθυμεῖσθαι
 though, καίπερ, part.
 through, διά, gen.
 throughout, διά, acc.
 throw oneself, πίπτειν
 till (to), ἐργάζεσθαι
 till, μέχρι
 time, χρόνος
 to our assistance (*see to assist*)
 toil, πόνος
 to-morrow, τῇ αὔριον
 touch, ἀπτεσθαι, gen.
 towards, μέχρι
 town, ἄστυ
 train, ἀσκεῖν
 traitor, προδότης
 transgress, παραβαίνειν
 treachery, προδοσία
 treat, χρῆσθαι, dat.
 treaty, σπουδαί
 trifle, φλυαρία
 trophy, τροπαῖον
 truce, σπουδαί (*see also make*)
 true, ἀληθής-ές
 trust, πίστις-εως
 trust (to), πιστεύειν, dat.
 truth, ἀλήθεια
 try, πειρᾶσθαι (put on trial),
 κρίνειν
 turn away, ἀποτρέπειν

tyrant, τύραννος
 Unable, ἀδύνατος
 uncertain, ἀδηλος
 under, ὑπό, gen.
 under the impression that, ὡς,
 partic. [κάνειν]
 undergo a penalty, ζημίαν ὀφλισ-
 undertake, ἐπιχειρεῖν, dat.
 undertaking, ἔργον
 unfit, ἀνεπιτήθειος
 unfortunate (to be), δυστυχεῖν
 ungrateful, ἀχάριστος
 unjust, ἀδικος
 unjustly, ἀδίκως
 unobserved by, λαθών, acc.
 unwise, ὕστοφος
 use, χρῆσθαι, dat.
 Valour, ἀρετή
 valued, ἔντιμος
 vengeance, τιμωρία
 very, μάλα
 viand, βρῶμα (n.)
 victorious (to be), νικᾶν
 virtue, ἀρετή
 visit (to), προσέρχεσθαι
 voice, φωνή
 Wait, μένειν, acc.
 wali, τεῖχος (n.)
 war, πόλεμος
 war (to make), πολεμεῖν
 ward off, ἀπειργεῖν, αμύνειν, acc.
 warn, νουθετεῖν
 waste, ἀναλίσκειν
 way, ὁδός (f.)
 weak, ἀσθηηής-ές

weary, καμών (<i>partic. of κάμνειν</i>)	without leave of (<i>see to permit</i>)
weary (to get, or feel), ἀπο- κάμνειν	without preparations, ἀπαρασκευ- άστως
well-disposed, εὐμενής	without regard for (<i>see to be careless of</i>)
well-disposed (to be, or feel), εὐμενῶς ἔχειν	withstand, ἀνθίστασθαι
well known, γνώριμος	woman, γυνή-αικός
wholly, πάντως	wonder at, θαυμάζειν
why? διὰ τί;	wonderful, θαυμαστός
wicked, κακός	word, λόγος
wide, εὐρύς-ύ	work, ἔργον
wife, γυνή-αικός	work (to), ἐργάζομαι
will, ἔθέλειν, βούλεσθαι	worst, κάκιστος
willing (to be), ἔθέλειν	worthy, ἄξιος
wisdom, σοφία	worthily, ἀξιώς
wise, σοφός	write, γράφειν
wisely, σοφῶς	wrong, ἄδικος
wish, βούλεσθαι	wrong (to be), ἀμαρτάνειν
within, ἐν, <i>dat.</i>	Year, ἔτος (n.) ; ἐνιαυτός (m.)
within (to be), ἐνεῖναι	yesterday, χθές
within sight of, ἐν ὁφθαλμοῖς	yet (<i>after a negative</i>), οὐπω
without hope, ἀνέλπιστος	young, νέος
without delay, εὐθύς	youth, οἱ νεανιαι

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